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THE EPISTLES OF MANUSHCHIHAR

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No. I

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[Nâmakihâ - i Mânushchihar]

THE EPISTLES OF MÂNUSHCHIHAR

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Edited by

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PREFACE

The Victoria Jubilee Pahlavi Text Fund Committee, at a meeting held on 25th November 1909, advised the Trustees of the Parsee Punchayet to publish the Pahlavi text of the Epistles of Mânuscheher (translated by Dr. E. W. West in the S. B. E. Series, Vol. XVIII), and recommended Mr. Bomanji Nassarvanji Dhabhar, M.A., for the preparation of the text. The Trustees accepted the recommendation on 10th December 1909 and entrusted the work to Mr. Dhabhar on 14th December 1909. This work is published by the Trustees from the Victoria Jubilee Pahlavi Text Fund in their hands. This is the fourth Pahlavi book published from the above fund, the first three being the following :—

1. Nirangistan.
2. Mâdigân-i-Hazâr Dâdistân.
3. Bundahishn.

While the above three were prepared by the photo-zinco process, this is printed from type. This is done for two reasons, viz., (1) to avoid the heavy expense of getting the book photo-incographed, and (2) to give, to students of the language, the benefit of a properly collated edition.

The texts of the following Pahlavi books are in the press and will be shortly sublished :—

1. Shâyast-lâ-Shâyast.
2. The Writings of Zâdsparam.
3. The Pahlavi Revâyet including the Legends of Kershâsp.

The Trustees offer their best thanks to the following gentle- and Institutions for kindly lending their manuscripts for the use of the editor:—

1. Dastur Kaikhoshro Jamaspji Jamaspâsa.

2. Pestonji Jamshedji Kapadia, Esq. (of Bulsar) whose manuscript was kindly procured for this edition by Mr. Manokji Rustomji Unwalla.
3. The Royal Asiatic Society of London.
4. The Meherji Rana Library of Navsari.

They also offer their best thanks to Mr. Dhabhar for the care with which he has collated the manuscripts and for his interesting introduction.

JIVANJI JAMSHEDJI MODY,
Secretary, Parsee Punchayat.

INTRODUCTION.

Mânushchihar, son of Goshna-Jam, son of Shâhpûhar[1] was the supreme high-priest and pontiff of Pârs and Kirman[2] in the year 250 of Yazdagard[3], *i. e.*, A. D. 881. His father Goshna-Jam was himself the *pêshôpâî* or leader of the religion before him[4]. Besides the Dâdistân-i-Dînîk, Mânushchihar wrote three Epistles on the subject of the Bareshnûm purification to be undergone by a person coming in contact with the dead, (1) to the people of Sîrkân, in the South of Persia, (2) to his brother Zâdsparam, the high-priest of Sîrkân, and (3) to all of the good religion in Iran. It appears from the Epistles that Zâdsparam wanted to suspend the rigid rules of the ritualistic Bareshnûm purification (Vendidâd IX, 1-36) and to substitute a simple fifteen-fold washing for all manner of pollution. This fifteen-fold (*panchadasa*) washing is mentioned in Vendidâd 8 §§ 99-103 where it is stated that the man defiled by the dead in a wilderness where there is no possibility of obtaining a professional purifier shall wash himself summarily fifteen times with *gômêz* and water and then run on to some neighbouring village, proclaiming aloud on the way, three several times, his defilement by the dead to persons whom he encounters on the way, asking them to purify him with the Bareshnûm ritual. If none of the persons

(1) So called in Ep. I, Ch. III § 10, but Bundehish, Ch, 33 § 11 calls him Vâhrâm-shâd.

(2) Pârs va Kirmân asravân pîshak farmâdâr (Ep. II, Ch. 9 § 12); Pârs va Kîrmân rad va asravân pîshak farmâdâr (Dâdistân, Ch. 94 § 13); Pârs asravân pîshak farmâdâr va madan ôstân magôpatân-i Pars sardâr—pêshôpâî-i dîn (Dd. Ch. 45 § 5).

(3) The date attached to Mânushchihar's third Epistle.

(4) Ep. I, Ch. III § 10; Ch. VII § 5.

whom he encounters cleanses him, he shall forthwith proceed to the village and there make known, for the fourth time, his defilement by contact with the dead and shall cleanse himself with *gômez* and water and shall thenceforth be regarded as clean. The Avesta says this much only about this provisional purification. It does not inform us whether the person so purified has still to undergo the greater purification of the Bareshnûm. The Pahlavi commentators seem to be at variance on this point. Some of them say that the man who has been so washed may perform the ordinary duties of life, but, until he undergoes the ceremonial purification of the Bareshnûm, he must abstain from all religious rites and celebrations. (Pah. Vd. 8 § 103 comm.) However this may be, Zâdsparam was supposed to be certainly wrong in issuing his notorious decree to the people of Sîrkân on the Bareshnûm purification, because, as stated above, he wanted to dispense altogether with the higher mode of purification and to put in its place the law laid down for extreme emergency, *viz.*, the simple fifteenfold washing with *gômez* and water for all cases of pollution.

The people of Sîrkân being grievously offended by the issue of this heretical ordinance by their high-priest addressed their complaints to the superior functionary, asking him to interefere in the matter. The question was of vital importanee to the community. Any laxity in the stringent regulations of the Bareshnûm would be looked upon by the orthodox as subversive of the best hygeinic, and, for the matter of that, religious interests of the community. As Prof. Mills observes: "The mention of ceremonial impurity or purity among the Parsis at the early period here referred to must have been one which brought into conflict the actual employments of business as well as ordinary social intercourse. Nothing could touch more nearly the immediate interests of individuals or families than the questions involved."[1] As the matter at dispute required immediate solution, Mânushchihar sets himself vigorously to the task. He at once

(1) Asiatic Quarterly Review, April, 1897.

proceeds to Shîrâz, holds there a general assembly of the Zoroastrians and writes his famous Epistle to the people of Sîrkân from that city, propounds his own views on the Bareshnûm, quoting chapter and verse for nearly all of them and decides entirely in favour of his correspondents.

Mânushchihar also sends a man named Yazdân-pânak with a copy of this Epistle and a temporary one on the subject of Bareshnûm to his brother Zâdsparam who received, in course of time, a further Epistle (Epistle II) wherein the elder brother uses all possible arguments, exhortation and entreaty to dissuade the younger brother from the course adopted by him. Mânushchihar even proposes to visit Sîrkân and oppose Zâdsparam at his own head-quarters if he does not cancel the heretical decree at once. A third Epistle in the form of a public notification is written to all the Zoroastrians of Iran, whom Mânushchihar exhorts to discard the obnoxious decree of Zâdsparam and to put implicit faith in the law of the religion regarding the Bareshnûm.

As enjoined in the Vendidâd, the original object of the Bareshnûm is to purify men who have become infected by coming in contact with dead matter and who are likely to spread infection. "The numerous commandments of purfication, which are given by the Avesta for almost all imaginable occurrences, have a direct and important bearing upon tha daily life of the Zoroastrians. They are multiplied to such an extent, that the excess of formalities and ceremonies must necessarily choke the deeper sense which underlies them."[1] These formalities and ceremonies of the Bareshnûm must have given occasion, in ancient times, to burning controversies on various occasions, as we see in the present case.[2] No less than four grades of the Bareshnûm are mentioned in the

(1) See Geiger's "Civilisation of Eastern Iranians," tr. Dastur Darab P. Sanjana.

(2) See Pah. Vend. 8 § 103 comm. "Cette cérémonie la plus importante peut-être du culte mazdéen avait probablement occasionné des schismes et divisions parmi les disciples de Zoroastre" (M. de Harlez : Avesta traduit, ect. p 108).

Vendidâd: (1) The ceremony of the Bareshnûm without isolation for nine nights (Vd. 8 §§ 37-72); (2) The ceremony of the Bareshnûm with isolation for nine nights, called Bareshnûm-i no-shabeh, or the nine nights' Bareshnûm. (Vd. 9 §§ 1-36). This is the Bareshnûm proper; (3) Simplified form of the Bareshnûm without isolation (Vd. 16 § 12); (4) Purification by the ceremonies of the greater and smaller Bareshnûm (Vd. 19 §§ 25). Again, the Pahlavi commentators have much more elaborated these cases of the different forms of the Bareshnûm purification. "The details of them are generally more minute, a greater number of cases have been examined and explained: in a word, casuistic science has been developed."[1]

This purificatory ceremony of the Bareshnûm which even opened the heavens to the person undergoing it (Vend. 19 § 33) has lost its original object in process of time and it is the priests only who are now required to take the bath of the Bareshnûm in order that they may be fully qualified for the performance of higher services like the Yaçna and the Vendidâd.

A summary of the Epistles is appended below :—

Epistle I : To the good people of Sîrkân.

Ch. I. Mânushchihar acknowledges the receipt of a letter sent to him by the people of Sîrkân, complaining of the heretical ordinance of their high-priest Zâdsparam, regarding the Bareshnûm purification. He manifests his pleasure at the receipt of this letter—even though the contents thereof are of an appalling intelligence—as therein is shown courteousness, courageousness and thoughtfulness for religion by the good people of Sîrkân, although the notorious decree of Zâdsparam has created quite a commotion amongst them. Mânushchihar concludes with a desire for new and further information on the subject.

Ch. II. The Evil Spirit who is astute in evil and full of deceit seduces from the path of virtue even those who are most

(1) Casartelli; Philosophy of the Mazdayasnian Religion under the Sassanids, tr. F. J. Dastur Jamasp Asa.

righteous and most steadfastly truthful. Hence Mânushchihar sees the necessity of quoting the adage implied in Vendidâd 7, §§ 78-79 that there is risk of sin for a wrongful act even though it be done with good intent. Any one who propounds the religious law according to his own fancy in order, perhaps, to carry out his own ulterior object is said to be following in the tread of the Evil Spirit. The fifteen-fold washing substituted by Zâdsparam for the religiously ritualistic Bareshnûm purification is useless since it only cleanses the body and not the soul. Mânushchihar quotes Pah. Vd. 5 § 21 in support of his statement to prove that one should undergo the Bareshnûm ritual to seek, through the purification of the body, the purification also of the soul. Talking of the efficacy of the Bareshnûm purification, Mânushchihar lays especial stress on the essential qualities of the professional purifier. The purifier, he says, must be well-skilled in the art of cleansing the unclean, since everything will go wrong if there be any the slightest defect in the administration of the Bareshnûm. Finally, Mânushchihar exhorts the people of Sîrkân to be on their guard as to the many innovations in religion applaudingly set forth and trumpeted abroad in high flown language.

Ch. III. Some remarks introductory to Mânushchihar's pointing out the falsity and worthlessness of Zâdsparam's teaching. (*a*) He who disseminates theories not in conformity with the spirit of the law and not universally accepted will not command respect for his teaching and apostleship. (*b*) Heretical opinions which are destructive of the spirit of the Scriptures will be welcome only to the worldly-minded; but those who adhere steadfastly to the religious teaching of their forefathers will be grievously afflicted thereby. (*c*) The high priest, who is wise, humble and fearless, will, in such a case as the present, side with the good creatures in affliction and trouble. Without having recourse to ingenious verbiage, he should set forth his opinions clearly. He should be observant, fearless and humble; he should understand

good and evil and should know well the consequence of his own action. (*d*) Mânushchihar, like his predecessor in office, his own father Goshna-Jam, has always the well-being of the priesthood at heart. When the present emergency arose, he at once went to Shîrâz to hold a general assembly for deliberating on the question at dispute, whence he wrote this epistle to the people of Sîrkân. (*e*) The performance of the duties connected with the sacred fire being a source of delight to Mânushchihar, he wishes to set himself, heart and soul, in the healing of the distress of the afflicted. (*f*) The falsity and little learning of the worldly-minded should be properly taken into account by the learned of the realm who seek after truth.

Mânushchihar leaves his answer, given below with true conviction, to be properly judged by the people of Sîrkân who are extolled for their cleverness and freedom from strife.

Ch. IV. Quoting Vendidâd IX which treats of the Bareshnûm proper, Mânushchihar says that this kind of ritualistic purification is to be kept intact as has been enjoined by religion and confirmed by the *Poiryô-tkaêshas*. The latter were very particular about everything connected with the religion, much more for maintaining the religious law about the Bareshnûm: hence, the fifteen-fold washing as mentioned in the epistle of the good people of Sîrkân is a custom which did not previously exist and which is, therefore, not authorised by law. To change, then, the practice in the existing law is a violation of the unanimity of opinion of the faithful. Moreover, in the commentaries of the scriptures is to be found the teaching of former high-priests who have preserved therein much evidence and experience. Any teaching of theirs ought not to be changed and rendered useless, but should be maintained as pre-eminent. For example, Nishâpur, the supreme officiating priest of the time of the Emperor Khusro Noshirvân, revised the opinions of the ancients so that they became, as it were, once for all decided; hence the commentaries of the ancients, after the decree of Nishâpur, have

become unanimous and in cases like the present, they are the law of the religion to be unanimo usly followed.

Ch. V. The commentaries of Afarg, Mediomâh and Sôshyôs which are further elaborated and commented upon by the writer of the new decree, viz., Zâdsparam, are explained in such a way as to break the spirit of the original and to carry out, ultimately, his own views as regards the point at issue. Zâdsparam's understanding, in this case, seems to be warped as his decision is not in accordance with the exposition of the religion and the teaching of former high-priests. The author of the new decree seems to pounce upon some solitary opinion of any one of the former commentators with a view to enforce his own opinions on the question, but he ought to know that the solitary teaching of that commentator is not the whole statement on the question and that there are many opinions thereon which have decided the question in quite a different way.

Ch. VI. The number of purifiers and the washings requisite for the person undergoing the Bareshnûm are discussed on the authority of the three principal commentators, *viz.*, Afarg, Mediomâh and Sôshyôs. Afarg has said that two purifiers are requisite: as against this statement, it is declared by the evidence (*vikaya*) of two teachings in particular, viz., of Mediomâh and Sôshyôs, that one purifier is quite sufficient for the purpose. Again the *Poiryô-tkaêshas* of old have laid down that one purifier is sufficient for reciting the Avesta in the Bareshnûm ceremony : hence, as stated in the following chapter, (Ch. VII § 15), what is mentioned by two teachings is certainly more correct., Perhaps, owing to scarcity of men or things requisite for the purpose, if it be not possible to act according to any two opinions, then what is mentioned as suitable by one teaching should be acted up to, but should be regarded only as an expediency.

Ch. VII. Three hundred pebbles should also be cast into the consecrated *gômêz* and water, as required by the practice of the religious law. The two liquids, when required for the

ceremony of purification, should be supplied in equal measures, *i. e.*, at the least, as Afarg has said, one cup of *gômêz* and one cup of water. This proportion has been laid down by the former high-priests ; but in cases of scarcity, less than the specified measure will do. These liquids should be consecrated by the solemnization of the Vendidâd ceremony, *i. e.*, the Nirangdin. But if the Vendidâd which is the consummation of the Nirangdin ceremony is not performed, then the liquids will not drive away pollution. Such being the case, the decree of Zâdsparam should be discarded.

Ch. VIII. On the authority of the Sakâdum Nask, Mânush-chihar says that the consecrated *gômêz*, when it becomes fetid, should be stirred up. It should be stirred up so long as it can be of any use. It is stirred up, because when carried near the fire, the stench, if any, arising from it subsides and does not injure the fire. *Gômêz* being consecrated, fire is not said to be injured or contaminated by the stench arising from it; but if the stench at all injures the fire, it is on account of the moisture issuing from it and then it is sinful to carry it near the fire as it would be to injure or to extinguish it with the *Zaothra* (holy water) which is, also, like the *gômêz*, a conscerated liquid.

Ch. IX. Mânushchihar passes in review the arguments used by him in connection with the different commentaries on the necessity of the service of one purifier or of two, about the washing, once, or twice, of the diffierent members of the body, about the casting of the three hundred pebbles in the consecrated *gômêz*, about the proper use of the ablution seats (*mag*), etc. He says that every rite in connection with the purification ceremony is to be performed in conformity with the declaration of revelation and the testimony of the high-priests thereon. Thus, regarding one single rite, if any dissimilarity is noticed in the different commentators, then that commentator is to be followed who teaches the most preservative and efficient mode of performing that rite and whose statement thereon is much testi-

fied. If there still remains any doubt about the matter, the high priest should be consulted.

Ch. X. In order to remove the doubts created in the minds of those who have read Zâdsparam's ordinance, the foregoing explanation suffices ; but an explicit reply on special subjects is reserved for the priests who should perform all the rites as required by the law of the religion. Before propagating his controversial decree, Zâdsparam ought to have consulted the existing law of the profession of the priesthood, and the practice of all those of the good religion of the realm, and ought to have deliberated on the matter with the supreme high-priest, viz., Mânushchihar himself and also with other priests of the realm. Different opinions and interpretations are also to be found amidst the teaching of former high-priests owing to the depth and intricacy of the original Avesta, but such controversies as were raised by them were carried on with peace, mutual friendship and affection amongst themselves. Such is not the case with the decree of Zâdsparam which has raised a hue and cry all over the realm, and which has created quite a commotion in the minds of the community. This decree, as seen on the surface, appears to be quite harmless and in apparent conformity with the teachings of former commentators, but, if examined minutely, it will not maintain its ground in the light of the very teachings on which it seems to take its stand. It is the duty, therefore, of all those who are steadfast in the practice of religion not to allow this decree to pass unnoticed but should bring it under searching scrutiny with the light of their most advanced understanding and discernment.

Ch. XI. Conclusion of the first Epistle. Mânushchihar sends this epistle to the people of Sîrkân in charge of his own priest who is advised to co-operate with them and to temporarily advise them on the matter at dispute until they get from him another epistle on the subject with further elucidation. A temporary epistle on the subject of Bareshnûm is also sent to his

brother, Zâdsparam, before paying him a visit at his head-quarters for giving him more explanatory information on the controversial question. Epistle concluded with benedictions.

Epistle II :—To his brother Zâdsparam.

Ch. I. Mânushchihar acknowledges the receipt of a letter from Zâdsparam. He informs him that the people of Sîrkân had already written to him about his heretical ordinance and complains in bitter terms of this new decree. By his incidental allusion to the Tughazghuz, we are led to infer that previous to his issuing the controversial decree, Zâdsparam must have imbibed heretical notions from the Tughazghuz, a Turkish tribe who according to Maçoudi (quoted by Dr. West on the authority of Prof. Darmesteter in S. B. E. Vol. V. p. 216, and in S. B. E. Vol. XVIII, p. 329) dwelt between Khorâsân and China and had become Manicheans whose tenets according to the Shâyast lâ Shâyast (Ch. VI § 7) were a mixture of truth and error. Mânushchihar informs Zâdsparam that if he would dispense with the purificatory ceremony of the Bareshnûm, people would dispense with his wisdom and learning.

Ch. II. The decree of Zâdsparam is a cause of terror to purifiers and is a discredit to the decreer. Even when the principal commentators disagree amongst themselves as to a particular rite, then it is one's duty to consult those who are better qualified to judge thereon. Owing to the pre-eminence of the Avesta, or, as Mânushchihar says in the first epistle, owing to the depth and intricacy of the original writings, any one is liable to misinterpret the wisdom of the ancients and thus would attribute to their writings ideas foreign to them. Thus when doctors differ, who should decide? Mânushchihar gives the instance of the three astronomical tables (*zich*) known to the Iranians—viz., (1) *zich-i-Sheheryârân*, (2) *zich-i-Hindûkân* and (3) *zich-i-Patermyush* (Ptolemy)—which tables differed from one another in the interpretation of the different conjunctions of the stars and planets. Mânushchihar wants to

show by his reference to these three tables that as astrologers use the particular *zich* (astronomical table) out of these three, which they prefer for their own interpretation, so, on the subject of Bareshnûm, out of the three principal commentators, viz., Afarg, Mediomâh and Sôshyôs, he whose *châshtag* (teaching) is more in conformity with the spirit of the Avesta and which appears to be more weighty and reasonable should be followed.

Ch. III. It is disquieting that Zâdsparam should be vehemently desirous of establishing a new law. By this new law, the laity will understand that the *frasnâteê* and *upasnâteê*—different kinds of washing to be undergone in the Bareshnûm purification—are of no purpose and thus they will substitute the fifteen fold simple washing. But when there is no proper purification of the body, then, according to the Avesta, it is impossible to purify the soul. The "pre-eminent operation" of the Bareshnûm must be religiously accomplished when such is needed and there should be no trifling with it in the name of authority. When Zâdsparam does not perform the ceremony himself, even his presence, as high-priest, is desirable to secure efficiency of the ceremony performed by his subordinates. Finally, Mânushchihar exhorts Zâdsparam to perform every rite of the Bareshnûm in the spirit of the three pre-eminent teachings thereon.

Ch. IV. Mânushchihar asks Zâdsparam whether his heretical decree was from a law of Zartusht. Since Zâdsparam has asserted in his decree that the purifiers of Iran wash in the manner he has prescribed, Mânushchihar says that his understanding of the disposition and virtuous practice of all the purifiers of the realm is less and that it is necessary for him to determine the reason that all the purifiers in the country of Iran conform with his heretical decree. To say the least of it, his teaching is far from the commands of religion and sound wisdom.

Ch. V. Zâdsparam had no reason to keep his decree secret for some time since, as he says, he had prepared it with a knowledge rightly obtained from the Avesta. He ought to have conferred with Mânushchihar and other high-priests about his decree which was privately propagated by him. If, in the discussion thereof, there would have arisen any difference, Mânushchihar would have given him a correct reply. If Zâdsparam's decree is far from exhibiting any correct knowledge of the truth, as set forth in the Avesta, every place in the country of Iran where the information of that decree arrives will regard him as an *aharmôg* (apostate) and a *dîn-dûshman* (enemy of the religion). It is greatly distressing to think that surpassing contamination is possible to arise from the propagation of the new decree. Mânushchihar finally says that people would be as likely to put faith in such heretical teachings of Zâdsparam as they would do if he were to mention the existence of two moons.

Ch. VI. Quoting the famous passage, *nôit astacha* of Vendidâd 19 § 7, Mânushchihar exhorts Zâdsparam to remain steadfast in the faith. He now threatens Zâdsparam that if he does not turn away from the heretical way adopted by him, he will visit Sîrkân and attack him at his own head-quarters, and such being the case, more harm will happen to him from his opposition. As for himself, he will never fall away from the exercise of religion in any way. Even if his best friend were to swerve from the path of religion, he would assert his authority and try, to the best of his powers, to set him right.

Ch. VII. The fifteen-fold washing substituted by Zâdsparam for Bareshnûm is meant only for places where there are no purifiers to be obtained. (Even then, according to some commentators with whom Mânushchihar seems to be at one, the man thus summarily purified should finally undergo the Bareshnûm in order that he may participate in religious ceremonials and celebrations.—Pah. Vd. 8 § 103). Mânushchihar here informs Zâdsparam that he had previously written on the subject of

Bareshnûm to the people of Sîrkân, and a temporary epistle on the subject (not now extant) was sent to Zâdsparam in charge of a man of his own. Zâdsparam should appoint properly qualified purifiers as set forth in the Avesta and in the teachings of the former high-priests.

Ch. VIII. To nullify Zâdsparam's decree, Mânushchihar has prepared and sent forth a general epistle (Ep. III), to the good people of Sîrkân, Shîrâz and other places. If Zâdsparm will not cancel his decree and will show himself recalcitrant, his descendants will, for ever, be his accusers. Moreover, people will abandon confidence in Mânushchihar as their guardian since they would suppose this to arise through want of their high-priest's advice and guardianship. Such being the case, Mânushchihar proposes, with grim humour, to retire from Iran and go to distant lands where no rumour of Zâdsparam's evil deeds will approach his ears. He may, perhaps, wander forth by water to China or by land to Arûm (Asia Minor).

Ch. IX. Mânushchihar repeats the statement made in Ch. VII that if those who are polluted by contact with dead matter do not get any qualified purifiers to wash them with the Bareshnûm purification ,they should, then, thoroughly wash themselves. Now, for this rule laid down for extreme emergency, if any one were to substitute fifteen-fold washing for all times and for all places, then such a law would be, to say the least, sinful. If Zâdsparam remain stubborn in the propagation of his new decree, people would put a different construction on the disinterested services of Mânushchihar and would attribute motives to him for trying to put in force the strictly religious law.

Mânushchihar regrets he has occasion to write so sternly, but in cases of great danger, desperate remedies should be applied and drastic measures resorted to. It is none of Zâdsparam's business to explain anew that portion of the scriptures which has been ably commented on by three pre-eminent authorities and to alter their spirit when the wisdom of the age in which he lives is ques-

tioned by many. Thus the heterodox who wish for many new usages and who have perplexing kinds of doubt would follow Zâdsparam, if thus encouraged, and would like to make wholesale innovations in the religion. Epistle concluded with benedictions.

Epistle III :—To all of the good religion in Iran.

Mânushchihar says he has heard of the revolutionary decree of Zâdsparam, substituting fifteen-fold washing of those polluted by contact with dead matter for the strictly religious Bareshnûm purification. He exhorts his listeners—those of the good religion in all quarters of the country of Iran—to pay no heed to this decree of Zâdsparam which is unlawful, falsely taught, vicious and grievously sinful, and to at once abandon the practice and to place unflinching reliance upon the purification of the Bareshnûm only. Mânushchihar sets forth this opinion of his, not merely on his own authority but on the information provided by the religion, by the former high-priests and by the renowned commentators of the Avesta, principal among whom being Afarg, Mediomâh and Sôshyôs. All should abide by the teachings of these Poiryô-tkaêshas. The opinion of even one of these ancients is greater and higher than the sayings and decisions of all the moderns taken together. He who, in the name of authority, sets up the ordinance of the fifteen-fold washing as all-remedial for those contaminated with dead matter is to be considered as an *ashmôg* (heretic) and *marg-arjân* (deserving death).

Epistle finished and sealed in the month of Khordâd, in the year 250 of Yazdagard corresponding to A. D. 881.

We see from this summary of the Epistles that Mânushchihar is vehemently desirous of prescribing a high standard of efficiency for the profession of priesthood of which he was the leader and director (peshôpâî and farmâdâr). A priest (yôshdâthragar) in order to be worthily qualified for his profession should have, among others, the following characteristics :—(1) *ahlôb* = righteous ; (2) *gôbâk hôzvân* = of fluent speech ; (3) *râst goftâr* = speaking

the truth; (4) *srût-gâsân*=who has chanted the Gâthâs; (5) *âkâs nirang*=acquainted with the ritual; (6) *farhakht kâr*=trained for the work; (7) *hâsrûb hîm*=of renowned disposition and (8) *rûbân dûst*=a friend of the soul.[1] Notice also the frequent allusion by Mânushchihar to some of the priests of his time, who having no such characteristics are regarded by him as unworthy.[2] We are also told that the supreme high-priest had the power to enforce the retirement of any priest found wanting in the discharge of his duties.[3] Even from his youth, while he was a junior in office under his father, he had the well-being of the priesthood at heart. He says that even in the life-time of his father, the saintly Goshna-Jam who was then the leader of the faithful (hû-dînân peshôpâî) he worked hard, alone and with little assistance (ayôtâkihâ va kam ayyârihâ) for the proper maintenance of the priesthood.[4] The duties appertaining to the sacred Behrâm fire were zealously performed by him, such duties being, as he says, the joy of his mind.[5]

No doubt, Mânushchihar's duties were varied and onerous. Shîrâz, Sîrkân, Kirmân, Râi, Sarakhs and Pârs were still the strongholds of Zoroastrianism, and he superintended them all for preserving therein efficient administration and, in addition, he found time for doing an amount of literary work which would have been a credit to an otherwise unoccupied man. Being, thus, a man of varied activities, he often complains of "much work and little leisure," (kâr vîsh, pardajashna kam)[6].

Mânushchihar's work gives evidence of careful study. A lofty and earnest tone pervades his writings—as of one who is

(1) Ep. I, Ch. II § 12. Cf., also, Dd. Purseshna 47 §§ 38.

(2) Ep. I, Ch. II § 13; Ep. I, Ch. VII § 18; Ep. II, Ch. I § 13; Ep. II, Ch. V § 14.

(3) Ep. I. Ch. XI, § 7.

(4) Ep. I. Ch. III §§ 10-11.

(5) Ep. I, Ch. III, §§ 13-14.

(6) Ep. I, Ch. III, §§ 12-13; Ep. II § Ch. I, § 3; Ep. II, Ch. V. §§ 18-19.

aware of his responsibilities—as the leader and teacher of the flock consigned to his care. Such writings and sound interpretation of the Avesta by a veteran expositor of the type of Mânushchihar cannot but produce the desired effect. As seen from the Epistles, he solved the question at issue not by any compromise, as he would admit no compromise in matters religious, but by well-weighed arguments, tact, skill, exhortation and persuasion, he seems to have brought his brother round to his own views. While critically examining Zâdsparam's heretical decree, Mânushchihar avails himself of the Pahlavi commentaries on the Vendidâd of the Sassanian period which were more numerous and complete in his time than their fragments now extant.[1] Mânushchihar held in high esteem the ancient commentators—the Poiryô-tkaêshas, as he calls them,—for their depth of learning[2]. He had also a high regard for his learned predecessors as well as contemporaries in office[3]. He expreses a very strong abhorrence of those who pervert the spirit of the Scriptures to suit their own purpose.[4] Ingenious verbiage and mere preparation of phrases (châvûk vâjakîh va sakhûn pasâjashnîh) in the exposition of the Scriptures lead us astray from the spirit of the original.[5] Mânushchihar vehemently desires to arrive at the truth by a fearless and critical exposition of the Scriptures and the commentaries of the Poiryô-tkaêshas thereon. What he writes and says, he does truly and with true conviction (râstihâ va râst madammûnashnîhâ)[6]. He is, by no means a careless writer; on the contrary, he takes infinite labour to establish the truth of what he writes. In their religious influence, the Epistles of Mânushchihar are incom-

(1) Ep. I, Ch. V 5-8.

(2) Ep. III § 16.

(3) Ep. I, Ch. IV § 15; Ep. I, Ch. III §§ 9-10; Ep. I, Ch. VII § 5; Ep. I, Ch. X § 8.

(4) Ep. I, Ch. III §6.: Cf., also, Dd. Ch. 37 §93.

(5) Ep. I, Ch. II §14; Ep. I. Ch. III §8

(6) Ep. I, Ch. III §17.

parably more impressive in the best sense than any other Pahlavi works. His acknowledged aim was not to court popularity but, as a true religious teacher, to do good to the flock consigned to his care. He has an abhorrence of affectation of any kind. In the Epistles we generally find an absence of vagueness or of loose generalities. In his language, he is outspoken, but never coarse. Indeed, he has never allowed any ill-natured word to escape his pen. It is this genuineness of the man that invests his writings with moral dignity.

Some passages in the Epistles are most difficult to interpret, but it is not so much, as Dr. West calls it,[1] "the involved and obscure style" affected by Mânushchihar as the ambiguous character of Pahlavi in general. The habitual absence of stops and of diacritical marks, the strange character of the colloquialisms and idiom of the language, mistakes made by careless and ignorant scribes in copying the original Ms., and last, but not least, want of sufficient available material, all combine to perplex the translator and often baffle his attempts at the proper decipherment of the so called obscure text. As Haug has long ago said, Pahlavi is the most enigmatical language known to have existed. Mânushchihar has often tried to make himself properly understood by his numerous comparisons and similes (*angôshîtak*) and apt quotations from previous writings, some of them being now no longer extant. Only in some cases, the picture presented by his similes is unfamiliar to the general reader. We also notice his fondness for repetitions where any marked effect is to be created. One

(1) Speaking of Dr. West's translation of the Pahlavi Epistles, Prof. Mills makes the following remarks in the April no. of the Asiatic Quarterly Review (1897) :— "As it is, I must confess, and no one will suspect me of being other than a most reluctant critic, these epistles are very difficult to read, and, compared with the lucid virility of Dr. West's original prose, they are painful compositions. Should not translation be such as to read like a translator's natural style, so far as that may be possible? Here, of course, this would not be fully possible ; but should it not be at least attempted?"

characteristic of the language of Mânushchihar is his predilection for long compound epithets which are so numerous and varied as to constitute quite a feature in his style.

The following Mss. are used in the preparation of the text of the Epistles :—

(1) W. A Ms. of several foolscap quarto leaves, in the handwriting of the late Dr. E. W. West, here called W, was kindly lent by the Royal Asiatic Society of London to the Bombay University at the request of the Trustees of the Parsee Punchayet, Bombay. This Ms. contained the transliteration, in the upper half of each page, and the translation, in the lower half, of the following texts :—

(1) the Epistles ; (2) the contents of the fourteenth fargard of the Sûdgar Nask from Dinkard, Book IX ; (3) a legend about the soul of Kershâsp ; (4) on *Khvêtûkdas* ; (5) Pahlavi Vd. 8 §§ 271—299 ; (6) Pahlavi Vd. IX §§ 1—145. The transliteration and translation of the Epistles by Dr. West in this Ms. were based on the text of the unique Ms. K 35 described in S.B.E. Vol. V. Intro. pp. XLVIII—L and S.B.E. Vol. XVIII, Intro. pp. XV—XVII. and is supposed by Dr. West to have been written by Marzpân Farîdûn who wrote the Ms. Bk (described below) in 941 A. Y. *i.e.* A. D. 1572. The text of the Epistles as given in the following pages is based on the Ms. W. of Dr. West whose scientific system of the transliteration of Pahlavi is so well-known to Pahlavi scholars that any one who carefully follows his system will not encounter the slightest difficulty in writing out the actual text from the transcript. This Ms. W. bore the date 1882, the year in which S.B.E. Vol. XVIII, containing a translation of the texts described above, with that of the Dâdistân, was published.

BK. 10″ × 6 ⅜″ × 1¼″. A Ms. written in 941 A. Y. (A. D. 1572) by Marzpân Farîdûn Vâhrôm Rûstahm Bûndâr,

Malkâ-mardân Dînyâr in Kirmân in the district of Dahigân. It contains (1) Pahlavi Rivâyat; (2) Dâdistân-i-Dînîk; (3) Pahlavi Rivâyat; (4) the Epistles of Mânushchihar; (5) the selections of Zâdsparam; (6) miscellaneous texts on (*a*) the omniscient wisdom, (*b*) the Evil Spirit; (*c*) the creation of Ormazd, (*d*) Kangdez, (*e*) Var-i-Jam Kart, &c. and (7) Visparad (Avesta and Pahlavi) from I § 4 to X § 2. This is the only Ms. now extant which gives a complete text of the Pahlavi Rivâyat preceding the Dâdistân. Several folios in the middle and some at the end are missing. The missing folios in the middle are replaced by new ones in a later writing. This Ms. was used by Dr. West. See. S.B.E. Vol. V. Intro. p. XXXIII and p. XLIX; also S.B.E. Vol. XVIII, Intro. pp. XV—XVII. It belongs to Mr. Pestonji Jamshedji Kapadia of Bulsar and was kindly lent by him for collation.

J. $8\frac{1}{2}'' \times 5\frac{9}{10} \times 1''$. A. Ms. of the Dâdistân and its accompaniments. The oldest portion upto Ep. I, Ch. VII § 4 is written in 1188 A. Y., and a further portion upto Ep. II, Ch. VI § 2 bears the date 1210 A. Y. Written by Ervad Jamshed bin Dastur Edalji bin Dastur Bahmanji Jamshedji Jamaspji Asaji Faridunji. The Ms. ends at Ep. II, Ch. VI § 2. The first part of the Pahlavi Rivâyat is more recent and seems to have been copied from BK. This Ms. was also used by Dr. West in settling the text of the Dâdistân and of some portions of the Pahlavi Riyâyat. Ms. described in S.B.E. Vol. XVIII, Intro. pp. XVII—XVIII and S.B.E Vol. V. Intro. p XLIX, ll. 18-25. It belongs to Dastur Kaikhusro Jamaspji Jamasp Asa and was kindly lent by him for collation.

MR $12\frac{2}{5}'' \times 7\frac{1}{2}'' \times 1\frac{3}{4}''$. Ms. belonging to the Meherji Rana Library of Navsari. Written in 1241-42 A. Y. by the late Dastur Erachji Sorabji Meherji Rana, a well-read scholar and a careful copyist, to boot. The Pahlavi Rivâyat preceding the Dâdistân is fully copied out from BK (described above)

and the second part of this Ms. is an exact reproduction of TK written about 900 A.Y. (described by Dr. West in S.B E. Vol. V. Intro. p. XXXIII and p. XLLX and in S.B.E. Vol. XVIII, Intro. pp. XVI—XVII) otherwise called TD (Vide the Bûndahishn, edited by the late Ervad T. D. Anklesaria, Intro. p XVIII, and the Preface to the Dâtistân-i-Dinik, Part I, edited by the same scholar). MR. is important in as much as the selections of Zâdsparam are more extensive in it than in BK (described above) wherein the final folios are missing. A minute description of TK or TD is given by Dastur Erachji at the end of MR. in Gujarati. As this TK, now called TD, was not available for settling the text of the Epistles, I have used MR. Dastur Erachji also made out another copy of TK or TD, in 1241-42 A. Y., which is now in the Mulla Feeroz Library.

MRI $12\frac{2}{3}'' \times 8'' \times 1\frac{1}{4}''$. Ms. belonging to the Meherji Rana Library of Navsari and written by the late Dastur Erachji in 1236 A. Y. from a copy (undated) of the late Ervad Minocherji Jamaspji Vachha. It contains the Dâdistân with its accompaniments upto Ep. II. Ch. VI § 2. Another copy of this MS. (with the exception of the first part of the Pahlavi Rivâyat preceding the Dâdistân) was made by Dastur Erachji in the same year and is now in the Mulla Feeroz Library.

The text of the Epistles has been divided into Chapters and sections as in the translation of it by Dr. West in S. B.E. Vol. XVIII.

The Epistles of Mânûshchîhar.

:o:

EPISTLE I.

TO THE GOOD PEOPLE OF SÎRKÂN.

CHAPTER I

(1)

(1) So W; the rest ـ. (2) J om. (3) So W, MR; BK om; better MR1, J ا. (4) BK om. (5) BK repeats. (6) BK adds ـ. (7) MR ـ. (8) MR ـ. (9) MR ـ. 10 MR om; J ا for ـ. (11) MR ـ (12) MR ـ; J omits the last 5 words. (13) MR ـ; MR1 adds ا. (14) MR ا ـ. (15) MR ـ MR1, J ـ BK ـ for the last 3 words. (16) BK ـ. (17) MR1, J add ا.

ꝺꝛꝺꝺ ꝛ ꝺꝺꝛ[2] ꝺꝺꝺ ꝺ ꝺꝺꝺꝺ ꝺꝺꝺꝺꝺ[1] ꝺꝺꝺꝺꝺ ꝺꝺꝺꝺ
ꝺꝺꝺꝺꝺ[4] ꝺꝺꝺꝺ[3] ꝺꝺꝺ ꝺ ꝺꝺꝺ[5] ꝺꝺꝺꝺꝺ[6] ꝺꝺꝺꝺꝺ[7]

ꝺꝺꝺꝺ[9] ꝺꝺꝺꝺ[8] ꝺꝺꝺꝺ ꝺꝺꝺꝺ (2) ꝺꝺꝺꝺꝺ ꝺꝺꝺꝺ[10]
ꝺꝺꝺꝺꝺ ꝺꝺꝺ ꝺꝺꝺ ꝺꝺꝺꝺꝺ ꝺꝺꝺꝺ ꝺꝺꝺ ꝺꝺꝺꝺ ꝺꝺꝺꝺ[11]
ꝺꝺꝺꝺꝺ[12] ꝺꝺꝺꝺꝺ ꝺꝺꝺꝺ ꝺꝺꝺꝺ[13] ꝺꝺꝺꝺ ꝺꝺꝺ[12]
ꝺꝺꝺꝺ ꝺꝺꝺꝺ[14] ꝺꝺꝺ ꝺꝺꝺꝺꝺ[15] ꝺꝺꝺꝺꝺꝺꝺ[16] ꝺꝺꝺꝺ[17]
ꝺꝺꝺꝺ[18] ꝺꝺꝺꝺꝺ[19] ꝺꝺꝺꝺꝺꝺꝺ ꝺꝺꝺꝺ[20] ꝺꝺꝺꝺ
ꝺꝺꝺꝺ[21] ꝺꝺꝺꝺꝺꝺꝺ[22] ꝺꝺꝺꝺ ꝺꝺꝺꝺꝺ ꝺꝺꝺꝺ
ꝺꝺꝺꝺ[25] ꝺꝺꝺꝺꝺꝺ[24] ꝺꝺꝺꝺꝺꝺꝺ[23] ꝺꝺꝺꝺ ꝺꝺꝺ
ꝺꝺꝺꝺ[28] ꝺꝺꝺ ꝺꝺꝺꝺ ꝺꝺꝺ (3) ꝺꝺꝺꝺꝺꝺ[27] ꝺ ꝺꝺꝺꝺ[26]
ꝺꝺꝺꝺ[29] ꝺꝺꝺꝺꝺ ꝺꝺꝺꝺꝺ ꝺꝺ ꝺ ꝺꝺꝺꝺ ꝺꝺ ꝺꝺꝺꝺ
ꝺꝺ ꝺꝺꝺ ꝺꝺꝺꝺꝺ ꝺꝺ ꝺꝺꝺ ꝺꝺꝺ ꝺ ꝺꝺꝺ[31]

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(1) So W, BK, MR; MR_1, J ꝺꝺꝺꝺꝺ (2) MR ꝺꝺꝺ; J ꝺꝺꝺ. (3) MR ꝺꝺ. (4) MR om. (5) MR ꝺꝺ. (6) MR ꝺꝺꝺꝺ. (7) MR_1, J omit the last 10 words. (8) MR_1 ꝺꝺꝺꝺ. (9) MR ꝺꝺꝺꝺ. (10) BK ꝺꝺ-ꝺꝺ-ꝺꝺ; MR ꝺꝺ-ꝺꝺ-ꝺꝺ. (11) BK adds ꝺ. (12) So W, BK = ꝺꝺ ꝺ ꝺꝺꝺ: better MR ꝺꝺꝺꝺꝺ or MR_1, J ꝺꝺꝺꝺ. (13) Thus all: better ꝺꝺ-ꝺꝺ ꝺ. (14) BK ꝺꝺ. (15) So W; J ꝺꝺꝺꝺꝺ; better MR, MR_1 ꝺꝺꝺꝺꝺ. (16) MR ꝺ ꝺꝺꝺꝺ-ꝺꝺ; MR_1, J ꝺꝺꝺ-ꝺꝺ. (17) MR, MR_1, J add ꝺ. (18) BK ꝺꝺ; MR om: *a-varik* (P. برگزیں) = constant, durable. (19) Thus all but BK; better BK ꝺꝺꝺ: *avishn* cf. P. بہ=honour. (20) BK ꝺꝺ. (21) BK ꝺꝺꝺ. (22) J, MR ꝺꝺꝺ; MR_1 adds ꝺ. (23) BK ꝺꝺꝺꝺꝺ; MR ꝺ ꝺꝺꝺꝺꝺ. (24) MR, MR_1, J prefix ꝺ. (25) MR ꝺꝺꝺꝺ; MR_1 ꝺꝺꝺ-ꝺꝺ. (26) MR_1 ꝺꝺꝺꝺꝺ. (27) BK, MR_1, J om. (28) MR ꝺꝺ. (29) MR adds ꝺ. (30) MR_1, J ꝺꝺꝺ. (31) So all: better ꝺꝺꝺ or ꝺꝺꝺ.

(4) [illegible]

(5) [illegible]

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(1) So W, BK; the rest om. (2) MR [illegible]. (3) J [illegible]. (4) MR [illegible]; MR_1, J [illegible]; BK adds [illegible]. (5) So W; the rest [illegible]. (6) MR_1, J [illegible]. (7) MR_1 adds [illegible]. (8) MR, MR_1 [illegible]. (9) cf. P. [illegible] = to cleanse. (10) BK, MR om. (11) MR [illegible]. (12) MR_1 [illegible] and J [illegible] for [illegible]: cf. P. [illegible] = wealth; *sag hîr* = mineral wealth. (13) MR_1 [illegible]. (14) Thus W; MR [illegible] for the last 3 words: better, read the last 3 words as *visp-gûn*. (15) MR_1 [illegible]; BK writes [illegible] above [illegible]; J [illegible]. (16) BK [illegible]. (17) MR [illegible]. (18) MR [illegible]. (19) BK [illegible]. (20) So W; the rest [illegible]. (21) J [illegible]: *girift*, cf. P. [illegible]=to be attached, to obey. West reads *dirangak*. (22) MR om. (23) West reads *gâh*: better, as in the rest, *afzûnîkîhâ* (as one word). (24) Thus all but MR; better MR [illegible] for [illegible]. (25) MR_1, J add [illegible]. (26) MR adds [illegible]. (27) MR_1, J [illegible]. (28) J [illegible]. (29) MR, MR_1 [illegible]. (30) So W, BK, MR; MR_1, J [illegible].

-ԽԱԻՈՐՆԻՔ [1]-ՈՒՂՂԱՒՈՐ ։ -ՈՒՔՆԻ ՒՈՒՂ ՔՈՔՏ ՈՒՐՆԻՒ ՈՏ -ՆԻ [2]-ՈՒՂ ԳՏՈՒՂՈՏ ։ [3]-ՈՒՏ-ՏԻՏ ՈՒՐՈՒՏՈՐՏ [4]ՈՏ ՏՈՏ [5]ՒՏՈՏ [6]-ՈՒՂՔՈՒ ԳՈՏ-ՈՐՆԻ [7]ՈՒՐ ։ ՈՒՈՒ ՒՏՈ ՏՈՏՒ ՒՈՒ-ՈՒՈՒՏ ՈՏ ՒՏՈՒՂ [8]ԳՈՒՐՆԻՔ ՒՐՂՒ [9]-ՈՒՂՔՈՒ ՐՈՒ ԳՏ [10]-ՈՒՔՈՒՈՒՂ [11]ԳՈՒԳ ՔՂ ՒՏՈՒՂ [12]ԳՏ ԳՒՂ ՔՂ ։ [13]ՏՏ ՒՏՈՒ ՒՒՒ ՒՈՒ-ՏՂՒՐ [14]ՒՈՒՔՂ-ՏՏ

CHAPTER II.

(1) [15]ՒՏՈՒՐ -ՈՒՈՒ [16]ՈՒՒՒՈՒՔ ՒՈՐՂՒՐ ՒՒՏՒ ԽՈՐ ԽՈՒՔ [17]ԳՒՂՈ-ՏՏ [18]ՈՐՂՂ [19]-ՈՒՐ ԳՈՐ [20]ՒՏՈՒՂ [20]ՏՈՏ [21]ԽՈՒՂՒ ՒՂՐՔ ։ ՏՈՒՂՏ ՒՂՐՔ ՒՏՈՒՂ [22]ՒՒՒ ՏՏ [23]ԳՔ -ՈՒՂՈՔՈՒՂ-Ո ՒՈՒՔ [24]ՒՂՒՐ ՒՏՈՒԽ ՒՈՒՐՂՒ Ո ՒՈՒՈ -ՈՒՈՒ ԳՒՔ [25]ՒՒՈՒ ՈՒՐ [26]-ՈՒՂՔՈՒ ԳՈՐ [27]ՈՒՂ-Ո-ՏՒՐ ։ [28]ՂՒՈՒՐ ՐՂՒՐՈՒՈՒ ՒՏՈՂՐՈՒՏ [29]ՂՐ ՔՏ ՒՈՒՈՒՈՒՈՒ ՒՏՈՂՐՈՒՏ ՒՒՒ

[30]ՂՐՈՒՐ ։ -ՈՒՈՒՂՂ ՈՒՂՂ-Ո ՒՈՒ-Տ ՒՈՒ ՏՈՒՐՒ ։ -Ո-ՈՒՂՂ

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(1) J -ՈՒՂՂՒՐ. (2) MR -ՈՒՒՈՒՏ; MR$_1$, J -ՈՂՂՈՒՏ. (3) MR -ՈՒՂՂ-ՏՏ. (4) MR ՒՏ ՈՏՏ. (5) MR, J ՒՒՈՏ. (6) MR$_1$, J -ՈՒՂՔՈՒ. (7) MR om. (8) MR, MR$_1$, J add ՝. (9) BK, J -ՈՒՔՈՒՈՒՂ; MR -ՈՒՈՒՔՈՒՂ; MR, MR$_1$, J add ՝. (10) MR$_1$, J add ՝. (11) MR$_1$ ՈՏ. (12) MR adds ՝. (13) MR Տ՝. (14) MR$_1$, J ՒՈՒՔ-Ո-ՏՏ. (15) MR ՒՈՒՐՒ; MR$_1$, J ՒՈՒՐՒ. (16) MR$_1$, J add ՝. (17) MR -ՒՒՈՒ-. (18) So W, BK; better MR, MR$_1$ ՈՒՂՈՒ or J ՈՒՂՒ. (19) MR om. (20) J ՂՐՔ-ՏՂՈՒՏ. (21) MR, MR$_1$ J -ՒՏ; MR$_1$, J add ՝. (22) J ՒՒ. (23) MR$_1$ ՏՔ. (24) MR ՒՈՒ. (25) MR ՒՈՒ-. (26) J -ՈՒՂՔՈՒՂՒ for -ՈՒՂՔՈՒ ԳՈՐ. (27) MR ՒՈՒ-Ո-Ո-ՏՏ (28) BK, MR$_1$, J add ՝. (29) BK ՂՏՏ; MR$_1$ ՂՒՒ; MR, J ՂՏՐ. (30) So W, MR$_1$; better -ՈՒՈՒՂ as in the rest.

(2) ʾaḥ[1] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[2] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ[3] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[4]
ʾaḏ-ʾaḥ[5] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[6] ʾaḏ-ʾaḥ[7] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ
ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[8] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[9] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[10] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ
ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[11] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[12] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ
ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[13] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[14] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ
ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[15] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[16] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ[17] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ
ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[18] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[19] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[20]
ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[21] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ
ʾaḏ-ʾaḥ[22] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ (3) ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ
ʾaḏ-ʾaḥ[23] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ
ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[24] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ
ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[25] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[26] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[27] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ
ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ[28] ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ

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(1) So W, MR_1; better BK, MR, J ʾaḏ-ʾaḥ for the last two words. (2) So W, BK; MR ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ and MR_1, J ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ for ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ. (3) BK ʾaḏ-ʾaḥ. (4) J ʾaḏ-ʾaḥ. (5) J ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ; BK ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ for the last 2 words. (6) So W; BK ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ (for ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ?); better MR, MR_1, J ʾaḏ-ʾaḥ ʾaḏ-ʾaḥ. (7) J ʾaḏ-ʾaḥ. (8) MR ʾ for ʾ. (9) MR ʾaḏ-ʾaḥ. (10) BK, MR_1, J ʾaḏ-ʾaḥ; MR_1 has ʾaḏ-ʾaḥ on the margin. (11) BK, MR_1 ʾaḏ; MR_1, J add ʾ. (12) MR, MR_1, J ʾ ʾaḏ-ʾaḥ-ʾaḏ-ʾaḥ. (13) MR, MR_1 J add ʾ. (14) BK, MR_1 ʾaḏ-ʾaḥ. (15) MR, J om. (16) MR_1, J add ʾ: cf P. خست = utility. (17) MR adds ʾ; West reads the last three words thus :—*dûshahû yedrûntô ârtŏ*: better read *gûsh-hŏ srûtŏ khirat.* (18) So W; the rest ʾaḏ-ʾaḥ. (19) *âhangîkûm*: cf. P. آہنگی = consonance, harmony. (20) J, MR ʾaḏ-ʾaḥ. (21) MR_1, J add ʾ. (22) J ʾaḏ-ʾaḥ. (23) MR, MR_1 om. (24) MR_1 adds ʾ. (25) MR om. (26) ʾaḏ-ʾaḥ. (27) MR_1 ʾaḥ. (28) BK ʾaḏ; J adds ʾ.

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(1) BK om. (2) MR, MR_1, J add ۱. (3) BK ‏ماندو: cf. with this section, Pah. Vd. VII§ 79 (Dastur Darab's Edition.) (4) MR ‏ا. (5) J ‏داشت; MR ‏دشت. (6) J ‏ایشان. (7) MR ‏ایشان. (8) MR, MR_1, J ‏بدیل for ‏ایدل. (9) So W. BK; the rest om. (10) MR ‏اوی-دیل; MR_1 ‏اوی-دیل; J ‏اوی-دیل. (11) So W, BK; the rest ‏بودی-دیل. (12) MR ‏بودیدان. (13) MR_1, J add ۱. (14) So W, BK; the rest om. (15) MR ‏ایسو: cf. P. چابک = active, nimble. (16) MR_1 om; MR, J ‏ب for ۱. (17) BK ‏اوی-ید. (18) MR ‏ایسکیر. (19) J adds ۱ (20) MR adds ‏ب. (21) MR, MR_1, J ‏داشت. (22) So W, BK; the rest ‏دیر: West suggests Afarg (the commentator): better, *avarg*=chief; cf. ‏ایرانیان بزرگ دیر ایشان (Dd. p. 84: Ervad Tehmurus' edition). Or, reading ‏دیر cf. P. فرنگ ـ افرنگ ـ اورنگ (23) MR_1 om. (24) MR ‏دیر; BK ‏دیر; MR_1, J ‏دیر. (25) MR_1 om. (26) MR_1 ‏ایسومان; J ‏ایسومان.

ܗܘ ܕܟܝ ܕܐܡܪ ܀

ܘܐܦ ܒܗܕ ܡܠܬܐ ܕܐܡܪ ܐܢܐ ܕܝܢ ܠܐ ܐܫܬܘܐ ܠܟ ܀

(9-10) ...

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(1) MR ... cf. with §§ 9-10, Pah. Vd. VIII § 100. (2) MR .... (3) BK, MR ..., MR1 .... (4) J om. (5) MR1 .... (6) MR om. (7) J ...; MR1 om. (8) So W, BK; better MR, MR1, J ... (9) BK, MR1, J om. (10) MR, MR1 .... (11) MR .... (12) BK, MR1, J om. (13) MR repeats. (14) So W, BK; the rest .... (15) MR om. (16) MR ...; J ... . (17) MR ...; MR1, J ...; BK ... . (18) BK, J om. (19) MR ... (20) MR om. (21) BK, MR1 ...; J ...; or, better .... (22) MR om. (23) MR1 adds ' (24) MR .... (25) MR1 .... (26) MR om. (27) MR1, J om. (28) MR, MR1, J .... (29) MR adds ... (30) So W, MR; BK, J om; MR1 ' for ... (31) All but W .... (32) MR adds ... (33) BK .... (34) MR1 ....

[illegible] [1] [illegible]
[illegible] [2][illegible] [3][illegible]
[illegible] [4][illegible] [5][illegible] [6][illegible] ::

(12) [illegible] [7][illegible]
[7][illegible] [8][illegible] [9][illegible] [10][illegible]
[11][illegible] [12][illegible] [13][illegible] [14][illegible]
[15][illegible] [16][illegible] [16][illegible] [17][illegible]
[illegible] [18][illegible] [19][illegible]
[illegible] [20][illegible] [21][illegible] [22]
[illegible] [23][illegible] [24][illegible] [25][illegible] [26] ::

(13) [illegible] [27][illegible] [28][illegible]
[illegible] [29][illegible] [30][illegible] [31][illegible]
[illegible] [32][illegible] [33][illegible]

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(1) BK, MR_1, J om. (2) J, MR_1 omit final [illegible]. (3) MR omits the last 8 words. (4) J [illegible]. (5) So W, BK; MR [illegible]; better MR_1, J [illegible] (P. آشنا) (6) MR adds [illegible]. (7) BK om. (8) MR_1, J add [illegible]. (9) BK مازدیسنان. (10) MR_1, J add [illegible] (11) MR, MR_1, J add [illegible]. (12) MR [illegible]. (13) MR om. (14) MR_1 [illegible]. (15) MR_1 [illegible]. (16) MR [illegible] for [illegible]. (17) BK, J, MR_1 add [illegible]. (18) MR_1 *adds* [illegible]. (19) MR [illegible]. (20) MR om. (21) So W, BK; the rest [illegible]. (22) So W, BK; the rest om. (23) BK, MR om. (24) MR_1, J add [illegible]. (25) MR [illegible]. (26) cf., with § 12, Pah. Vd. 9 § 2 and Dd. Purseshn 47 § 38. (27) MR [illegible]; BK [illegible]. (28) MR om. (29) J [illegible]: All but W add [illegible]. (30) MR_1, J add [illegible]. (31) MR [illegible]: (P. بیخ + دش = origin). (32) P. باهمقدار = of the same kind; alike: (Av. [illegible] to divide). (33) So W; the rest add [illegible].

ס ווו ווו פאכ־ש (14) [1]פטכ־שוס וצ־שנפע וס־טפעפ
[2]כפ־פ [3]וסוצטצנ וכטפע פפ וום וכפ [2]כפוסטכ וסע־שס־פע
פס כו [6]וכטכוו קנ [5]ו נפ־ענ וכטפ ־שטצנ־פפפ ־שוסע
ט [9]שפ־סצע־ש־טפע [8]ענפוווסקפ ו [7]ענפוווסקפ ־שטצנכטסוסש־פע
־שטפעפ [11]קטכוע וכטס וום וצוצנפ קנוכפ פצנפפע [10]ו ־שפ
־שנפענוווס [13]וצ־פפנקוו סס־ ־שנכפט־ש־ש [12]וסע ־שפ־שפפ כוע ו

CHAPTER III.

[14]וסע־ט פש פוספפ קנכט־שפ פוע ס פוספ (1)
פפ [17]וצוסעפ וסע־ש וכטפ־ ־שט וספ וס [16]ספכו ו [15]־שוס פפ
־שטפ־סצע־טנפ [20]־שטפקטפפ וכפ פוווסקנ [19]ו [18]וווסעטסעו
פכוס [22]פפ (2) וצכפס פט־שפפ וכטפ וסע־שפפע [21]וסע־קפנו
וווסצכ־שפס שפט פוסוצפוסעפ [23]וסעפפ וכטוספפפ פ כ
וסע־ש עש [25] (3) פוווכ [24]כוסכטס פקנצסעפפ ־שוסע ־שקפש

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(1) J פ־שוסס; BK פטכ־שוס. (2) MR וכוסטע. (3) MR וסצוסוצע. (4) MR ט וכפפ. (5) So W, BK; the rest om. (6) So W. (*nishân*= token): better פטכ ו as in the rest (va Yazdân). (7) So W; BK ĵוסס־פט; MR, MR1, J וכוסס־פט. (8) West reads *yâmtûnânag* (adj): better, *yâmtûnînând* (verb.) (9) BK ־שפ־שנפע־כ־ש. (10) MR om. (11) MR וצפט. (12) So W, BK; better MR ־שנצוכט־ט־ש־שנפע or, MR1, J ־שנצוכט־ט־שנפע ו for these two words. (13) So W, BK; the rest ו ־שנכפקוס. (14) BK וצוע־כ. (15) Thus W: West reads *yâyê*; better ־שטפפפ as in BK or ־שטצוספפ as in the rest. (16) BK פפ. (17) BK וצוסעפ; MR1 פוסעפ; J וצוסעפ: cf. P. ترجمه = translation: ترجمان = interpreter. (18) MR וווסעפ. (19) MR om: better ט for ו. (20) J adds ו. (21) BK וסעכפ. (22) MR om. (23) MR וסעפפ. (24) MR כוצנכטפ. (25) BK MR1, J prefix ו.

ܕܒܝܫ [2]ܐܬܬܝܐ ܕܥ ܕܠܐ ܀ ܐܡܐ ܐܝܟ [1]ܐܝܟ ܐܝܟ
܀ ܐܒ-ܫܝ ܐܦܕ ܐܒ-ܫܝܠ ܐܐܡ ܠܗ ܐܠ ܕܐܡ ܀
[4]ܐܡܐ, ܐܐܡܐ ܐܠܐ ܐܠ [3]ܐܡܐ ܐܠ ܐܠ ܐܝܟ
ܡܘܟ-ܡܐ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ∴

(4) ܐܠ ܐܠ [8]ܐܠ ܐܠ ܐܠ [9]ܐܠ ܐܠ ܐܠ
ܐܠ [10]ܐܠ ܐܠ ܐܠ [11]ܐܠ ܐ-ܐ ܐܠ [12]ܐ ܐ-ܐ ܐܠ
ܐ-ܐ ܐ [15]ܐ ܐ ܐ ܐ [16]ܐ ܐ ܐ ܐ ܐ [17]ܐ-ܐ ܐ
ܐ [20]ܐ ܐ [19]ܐ [18]ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ ܐ [22]ܐ [21]ܐ (5) ܐ ܐ ܐ ܐ ܐ ∴
[24]ܐ. [23]ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ [27]ܐ [26]ܐ [25]ܐ ܐ ܐ ܐ ܐ ∴

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(1) MR om. (2) MR ܐ. (3) MR, MR_1, J add ܐ. (4) MR ܐ. (5) MR ܐ. (6) J ܐ. (7) BK, J om. (8) MR_1, J add ܐ. (9) *magavôgân*: MR ܐ. (10) MR ܐ. (11) J adds ܐ. (12) BK ܐ. (13) So W, BK; the rest ܐ-ܐ-ܐ. (14) MR_1, J add ܐ. (15) So W; MR ܐ ܐ ܐ for ܐ; the rest ܐ (*pardakht*: P. پرداختن to complete; accmplish). (16) MR ܐ. (17) MR ܐ-ܐ; MR, MR_1, J add ܐ. (18) MR ܐ-ܐ. (19) MR om. (20) MR om; MR MR_1, J add ܐ. (21) BK, J, MR_1, om. (22) BK ܐ. (23) MR, MR_1, J add ܐ. (24) MR ܐ; MR_1 ܐ; J ܐ. (25) So W; the rest om. (26) So W, BK; the rest om. (27) BK ܐ with ܐ written above. (28) MR ܐ ܐ.

(6) ... [1] ... [2] ... [3] ... [4] ... [5] ... [6] ... [7] ... [8] ... [9] ... [10] ... [11] ... [12] ... [13] ... [14] ... [15] ... [16] ... [17] ... [18] ... [19] ... [20] ... [21] ... [22] :.

(7) ... [23] ... [24] ... [25] ... [26] ... [27] ... [28] ... [29] ... [30] ...

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(1) MR om. (2) MR ...; J ...:— *sazdgûn*; cf. P. سزگي grief; vexation. (3) MR$_1$, J ... (4) BK, MR, J ...: *dahik*: cf. P. ده =annoyance (Av. ...). (5) BK, J, MR$_1$ om. (6) MR ...; MR, MR$_1$, J add ا. (7) MR ... . (8) MR ...; MR$_1$ ... . (9) Thus all but BK; J adds ا: better BK ... (*shatrô*). (10) West translates 'well-lamenting (*hû-zanâyik*), P. زن —to complain, howl; or P. وزن —honour, reputation; also, cheerful :—..... "is not honoured by his countrymen" (hamyârân shatrô) or, ... "is not honoured by the unfriendly of the country" (a-hamyârân shatrô). (11) MR om. (12) MR, J ... . (13) So W, J; the rest om. (14) All but W, BK add ا. (15) BK ... for ... . (16) MR$_1$ ... . (17) J, MR, MR$_1$ om. (18) MR$_1$, J add ا. (19) MR ...; MR$_1$, J add ا. (20) MR, MR$_1$, J add ب. (21) BK ...: P. بيبار (22) MR ... . (23) So W; the rest ... . (24) So W, BK; better MR ... or, MR$_1$, J ... . (25) MR ... for ... . (26) MR adds د; MR$_1$ adds ۹. (27) MR$_1$, J add ا. (28) MR, MR$_1$ om. (29) MR ... . (30) MR ...; J ... .

ਅਰ ਤਾ [4]ਸਪ-ਦਰ [3]ਸਪਸਅਲ ਸਸ [2]ਅਰਦਸਨ [1]ਅਰਸਨਸ

ਅਰਸ ਸਰਸਸਸ [7]। ਕਰ (8) [6]ਸਸਸਤਾ ਸਸਸਅਲ [5]ਨਸਪ-ਅ

[10]ਅਰਸਸ ਤਰਸਸਨ [9]ਰ-ਅਸਅ ਨਰ ਸ ਅ-ਰ-ਅਰਅ [8]ਅਸਸਅ

ਅਰਸ ਸਸਨਸ [13]ਨਰ ਨਰ ਸਸ [12]ਸਪਰ-ਸ ਸਸ ਨਰ [11]ਰ-ਅਰਸ ਅ

[14]ਅ ਅਨਅਸਅਰਅਲ ਨਰਅ । ਅਰਰਸਸ ਸਸਸਸਸ ਤ ਸਸ ਨਰਸ

ਨਰ ਸਸ ਸਅ ਸਸਸਸ [16]ਸਪਸਰਸਸਅ [15]ਸਸ ਨਰ ਸਸਨਸ ਸਸਅਲ

ਸਅ ਸਸ-ਅਸਸਰ-ਅਲ [19]ਸਸ-ਅ-ਸਸ [18]ਨਨਸਅ [17]ਰਨਨਸਅ-ਸ ਰ ਨਸ

[20]। ਨਰ ਸ ਸਅ-ਸਸਅਲ ਅ ਨਰ ਸਸ ਸਸ-ਸਸਅਲ ਨਰ ਸਸਨਸ

[24]ਸਸ ਸ [23]। ਨਰਅਸ [22]ਨਰਸ [21]ਸਸਸਸਸਸਸ ਨਰਸ ਸਸਸਸਸਸ ਅਰ

ਸਸਨਸ [28]ਅਨਰਅਲ [27]ਸਸ ਅਰਸ [26]ਨਰ । ਨਰਸ ਸਨਸ [25]ਸਸਸਅਰ-ਅ

ਨ-ਅਰਅਸ । [30]ਅਰਨਸ [30]ਨਰ ਅਸਨ। [29]ਅਨ ਸ ਸਅ ਸਸਸਸਸਅ ਅਨ

[33]ਅ-ਸ਼ਸਸਅ ਅਰਅਨਅਲ [32]ਨਸਸਨਸ [31]ਸਸਅਨਅਸ (9) ਸਸਸਸਸਸਅ

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(1) MR, MR_1, J add ۱: West reads *andasîh*, P. اندازہ —measure, computaion; better, *andîhâ* (severally): or, *hû-sâyê* (P. سایہ)—well protecting. (2) cf. P. زیرک —expert, dexterous; J ਅਰਅਨਸ. (3) MR_1, J add ۱. (4) MR ਸਨਅਰ; MR, MR_1, J add ۱. (5) J ਨਸਪ-ਅ; MR ਨਸਸ. (6) MR ਸਸਸ. (7) MR, MR_1 om. (8) So W, BK; better ਅਸਸਸ as in the rest (cf. ਅਸਸ ۱ ਸਸਨ in the following clause). (9) J, MR_1 add ۱. (10) MR ਅਨ. (11) MR, J add ۱. (12) So W, BK; better ਸਸਨਸ as in the rest. (13) MR_1 om. (14) MR ਨ. (15) MR, MR_1 add ਸਸਸ. (16) J omits the last 7 words. (17) MR ਰਸਨਸਸਸ. (18) MR adds ۱. (19) BK ਸ-ਅ-ਸ. (20) J om. (21) MR_1 adds ۱. (22) MR, MR_1, J add ۲. (23) MR_1 om. (24) So W; (for ਸਸ); J ਸਸਸ—the rest ਸਸਸ for ਸਸ ۱; better, read *vôik* (Av. ...). (25) BK ਸਸ-ਸਸਸਅ. (26) MR_1 om. (27) MR, J ਅਸਸ. (28) J ...ਸਸਸਸਸ. (29) J ਨਰ. (30) MR om. (31) MR ...ਸਸਨ. (32) MR_1, J ਸਸਨ. (33) MR_1 ...ਸਸਸਸ; J ...ਸਸਸਸ.

(1) MR, MR1, J add . (2) BK . (3) J, MR1 . (4) J . (5) BK . (6) *Hû-démân*—good abode: Av. ; also, cf. Av. . *Vide*, also, Pah. Vd. 19 § 31 (Dastur Darab's Edition). For West's interpretation of this word, *Vide* S. B. E. Vol *XVIII*, (Dd. Pursesh 30) p. 63, note. (7) MR, MR1 om. (8) MR adds . (9) MR : Read *vinâvishn* (Av.); or, *vâzishn*—passage; shifting (Av.), or, with MR, read *niyâjân* (P. —needy) (10) J . (11) MR, J . (12) So W, BK; MR, MR1 ; J : West reads *zâhtar* (cf. P.). Better *vâspôharagânâhâtâr* with the preceding (as one word). (13) BK ; MR, MR1 . (14) BK . (15) BK, MR, J om. (16) BK, J . (17) MR1, J add . (18) So W, BK; better as in the rest. (19) J . (20) MR adds . (21) MR om. (22) J omits the last 6 words. (23) J : See the preceding note. (24) J adds . (25) MR, J om. (26) MR om. (27) J . (28) So W, BK; MR1 ; better MR, J . (29) MR, MR1, J add .

ܗܘ ܕܐܝܟ ܕܐܢܐ ܐܝܬ ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ ܐܒܐ ܘܐܡ[1] ܐܚ[2] ܐܝܟ ܕܐܢܐ ܐܝܬ ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ ܐܒܐ ܘܐܡ[1] ܐܚ[2]

ܒܥܠ ܕܒܝܬ ܐܒܐ ܘܐܡ[1] ܐܚ[2] ܕܐܝ ܐܢܐ ܐܝܬ ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ ܐܒܐ ܘܐܡ[1] ܐܚ[2]

ܕܐܝ ܐܢܐ ܐܝܬ ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ ܐܒܐ ܘܐܡ[1] ܐܚ[2] ܕܐܝ ܐܢܐ ܐܝܬ ܠܝ ܒܗ ܒܥܠ

ܕܒܝܬ ܐܒܐ ܘܐܡ[1] ܐܚ[2] ܕܐܝ ܐܢܐ ܐܝܬ ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ ܐܒܐ ܘܐܡ[1] ܐܚ[2] ܕܐܝ

ܐܢܐ ܐܝܬ ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ ܐܒܐ ܘܐܡ[1] ܐܚ[2] ܕܐܝ ܐܢܐ ܐܝܬ ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ

ܐܒܐ ܘܐܡ[1] ܐܚ[2] ܕܐܝ ܐܢܐ ܐܝܬ ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ ܐܒܐ ܘܐܡ[1] ܐܚ[2] ܕܐܝ ܐܢܐ

ܐܝܬ ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ ܐܒܐ ܘܐܡ[1] ܐܚ[2] ܕܐܝ ܐܢܐ ܐܝܬ ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ ܐܒܐ

ܘܐܡ[1] ܐܚ[2] ܕܐܝ ܐܢܐ ܐܝܬ ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ ܐܒܐ ܘܐܡ[1] ܐܚ[2] ܕܐܝ ܐܢܐ ܐܝܬ

ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ ܐܒܐ ܘܐܡ[1] ܐܚ[2] ܕܐܝ ܐܢܐ ܐܝܬ ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ ܐܒܐ ܘܐܡ[1]

ܐܚ[2] ܕܐܝ ܐܢܐ ܐܝܬ ܠܝ ܒܗ ܒܥܠ ܕܒܝܬ ܐܒܐ ܘܐܡ[1] ܐܚ[2] ܕܐܝ ܐܢܐ ܐܝܬ ܠܝ ܒܗ

(17) [illegible]

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(1) MR, MR_1, J ایشان. (2) MR ـ for ا. (3) MR om; BK, MR_1, J ایزد. (4) So all: better ایزد-یشت. (5) So W, BK; MR, MR_1 تو ا: better تو as in J. (6) So W; BK, MR ایشانرا; MR_1, J ایشانرا. (7) MR om. (8) MR adds ا. (9) MR ایشان. (10) MR ایشانرا; MR_1, ایشانرا for ایشانرا. (11) MR_1, J فرشتگان. (12) BK اند; MR om. (13) BK ایشانرا. (14) MR بد. (15) MR ـیزه for ـیزا. (16) BK ایزد-یشت: *va jasak*, P. جسک trouble. (17) BK کی. (18) BK, MR, MR_1 om. (19) So W; the rest ایشان. (20) MR ایشانرا. (21) So W, BK; better ـیش. (P. وش) as in the rest: J adds ا. (22) J, MR_1, BK add ـ. (23) MR اد ایشان. (24) MR_1 ایشان. (25) J adds ـ. (26) MR ایزدان. (27) MR ـیزدان cf. note 11 § 12. (28) MR ایزدانرا. (29) MR, $MR_{,1}$, J add ایشانرا ـیش ـ و ـیزد. (30) MR ـیشانرا. (31) MR ایشانرا. (32) J adds ایشانرا ـیشانرا ا; MR adds ایشانرا ایشانرا ـیشانرا. (33) BK om. (34) MR, J ایشان. (35) BK ـیزد; BK repeats the last 9 words (with the first word ـیش instead of ـیش) MR_1 adds ایشان ـیش ـیشانرا ـیشانرا ا for the last 10 words. (36) MR om.

[1]ܘܟܠ ܕܐܢ ܐܝܬ ܠܟ ܚܟܡܬܐ ܡܢ ܐܠܗܐ ܕܬܫܐܠ ܠܗ ܒܣܦܩ ܠܟ ܘܢܬܠ ܠܟ ܡܢ ܐܠܗܐ ܕܢܬܠ ܠܟܠ ܒܪܝܐ ܒܣܦܩ ܘܠܐ ܡܬܟܦܪ ܠܗ ܒܡܕܡ ܕܬܫܐܠ ܠܗ ܒܗܝܡܢܘܬܐ ܒܠܚܘܕ ܡܕܡ ܕܠܐ ܒܣܦܩ ܗܘ ܕܡܬܪܥܫ ܘܡܬܕܡܐ ܠܡܘܓܐ ܕܝܡܐ ܕܡܬܪܡܐ ܘܡܫܬܛܦ ܒܪܝܚܐ ܗܟܢܐ ܐܦ ܐܢܬܘܢ ܠܐ ܬܗܘܘܢ ܡܬܟܦܪܝܢ ܠܡܫܬܘܬܐ ܕܐܠܗܐ ܕܠܐ ܒܣܦܩ ܐܠܐ ܒܚܟܡܬܐ ܕ

(1) MR . (2) BK . (3) cf. P. شسپ leaping, absence; or, cf. P. شپ شپیدہ = placed into disorder (4) BK . (5) MR, J . (6) BK om. (7) The Avesta passages, quoted in this chapter, are corrected from Geldner's text, as they are indifferently written in the MSS., and the variants are given as foot-notes. (8) W, BK, ; MR . (9) MR ; W, BK add ; J has these words on the margin. (10) MR_1 om. (11) MR (12) MR, J, MR_1, add . (13) W, BK om ; MR, MR_1 ; J . (14) Thus J; the rest (15) MR ; the rest . (16) MR, MR_1, J for the last two words ; W, BK for the two words ; MR_1, J have on the margin : W, BK leave a blank here of about 2 inches. (17) W, BK om; MR (18) W, BK om ; MR . (19) MR_1, BK, J om. (20) MR, MR_1, J add . (21) MR_1, J add . (22) All MSS. omit, by mistake ; cf. the Pah. version of Vd. IX § 41. (23) MR . (24) BK ; J : MR, MR_1 . (25) BK ; MR ; MR_1, J .

(4) ... (5) ...

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(1) MR om; MR_1, J ... for ... . (2) BK ...; MR ...; MR_1 ...; J ... . (3) W, BK om. (4) BK, MR, J ... . (5) BK, J ... . (6) BK, MR_1, J om. (7) MR ... . (8) So W, BK; better MR, MR_1, J ... . (9) So W, BK; better ... as in the rest. (10) MR adds ... . (11) The above 6 words are inserted in MR, MR_1, J after the following ...: MR, MR_1, J add ... . (12) MR om. (13) BK, J ... . (14) J ... . (15) W, BK, MR ...; MR_1 adds ... cf., with §§ 2-3, Ep. II., Ch. III § 5. (16) MR ... . (17) MR om. (18) MR ... . (19) BK om. (20) MR_1, J prefix ... (21) MR ... . (22) All but W, BK rightly add ... . 23) MR adds ...; MR_1, J add ... .

[illegible]
[illegible]
[illegible]
[illegible] (6) [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
(7) [illegible]
[illegible]
[illegible]
[illegible]

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(1) BK omits [illegible]; MR, MR_1, J omit the last 4 words. (2) MR [illegible]; MR_1 adds [illegible]. (3) MR, MR_1, J add [illegible]. (4) MR, J [illegible]. (5) MR [illegible]; MR_1, J [illegible]. (6) So W, BK; better [illegible] as in the rest; J, MR, add [illegible]. (7) BK, MR om. (8) MR [illegible]. (9) MR_1 om; J [illegible] for [illegible]. (10) MR_1, J om: MR [illegible] for [illegible]. (11) BK om. (12) J adds [illegible]. (13) MR_1, J add [illegible]. (14) MR om. (15) MR, MR_1, add [illegible]. (16) J [illegible]. (17) MR_1, J [illegible]. West reads *dast* = power: better *jast* (P. جستن); or, read *istêd* with MR_1, J. (18) MR_1 om. (19) MR [illegible]: MR_1, J add [illegible]. (20) MR [illegible]. (21) So W, BK; the rest add [illegible] ([illegible] MR) [illegible]. (22) MR, MR_1 om. (23) MR om. (24) Thus MR, MR_1; the rest [illegible]; BK repeats [illegible]. (25) MR_1, J add [illegible]. (26) MR, J add [illegible]. (27) MR [illegible]. (28) Thus all, for [illegible]. (29) MR, MR_1, [illegible]. (30) So W, BK; the rest [illegible]. (31) MR_1 om; MR [illegible] for [illegible].

ܐܝܟ ܕܐܢ ܐܝܬ ܠܢ ܒܪ ܐܢܫ ܕܠܐ ܢܫܬܟܚ ܠܗ ܒܟܠ ܫܥܬܐ ܒܗ ܢܚܛܐ ܘܠܐ ܢܬܚܝܒ ܠܡܝܬܐ ܒܗ ܠܡ ܕܐܢ ܐܝܬ ܠܢ ܒܪ ܐܢܫ ܕܠܐ ܢܫܬܟܚ ܠܗ ܒܟܠ ܫܥܬܐ ܒܗ ܢܚܛܐ ܘܠܐ ܢܬܚܝܒ ܠܡܝܬܐ ܒܗ ܠܡ (8)
ܐܢ ܢܬܟܚ ܐܢ ܚܛܝܬ ܘܠܐ ܐܬܚܝܒ ܠܡܝܬܐ ܒܗ ܠܡ ܕܐܢ ܢܬܟܚ ܐܢ ܚܛܝܬ ܘܠܐ ܐܬܚܝܒ ܠܡܝܬܐ ܒܗ ܠܡ ܕܐܢ ܢܬܟܚ ܐܢ ܚܛܝܬ ܘܠܐ ܐܬܚܝܒ ܠܡܝܬܐ ܒܗ ܠܡ (9)
ܕܐܢ ܐܝܬ ܠܢ ܓܒܪܐ ܕܐܢ ܐܝܬ ܠܗ ܫܘܠܛܢ ܕܢܫܒܘܩ ܠܚܛܗ ܘܢܬܚܝܒ ܠܡܝܬܐ ܒܗ ܠܡ ܕܐܢ ܐܝܬ ܠܢ ܓܒܪܐ ܕܐܢ ܐܝܬ ܠܗ ܫܘܠܛܢ ܕܢܫܒܘܩ ܠܚܛܗ ܘܢܬܚܝܒ ܠܡܝܬܐ ܒܗ ܠܡ
ܕܐܢ ܐܝܬ ܠܢ ܓܒܪܐ ܕܐܢ ܐܝܬ ܠܗ ܫܘܠܛܢ ܕܢܫܒܘܩ ܠܚܛܗ ܘܢܬܚܝܒ ܠܡܝܬܐ ܒܗ ܠܡ ܕܐܢ ܐܝܬ ܠܢ ܓܒܪܐ ܕܐܢ ܐܝܬ ܠܗ ܫܘܠܛܢ ܕܢܫܒܘܩ ܠܚܛܗ ܘܢܬܚܝܒ ܠܡܝܬܐ ܒܗ ܠܡ
ܕܐܢ ܐܝܬ ܠܢ ܓܒܪܐ ܕܐܢ ܐܝܬ ܠܗ ܫܘܠܛܢ ܕܢܫܒܘܩ ܠܚܛܗ ܘܢܬܚܝܒ ܠܡܝܬܐ ܒܗ ܠܡ ܕܐܢ ܐܝܬ ܠܢ ܓܒܪܐ ܕܐܢ ܐܝܬ ܠܗ ܫܘܠܛܢ ܕܢܫܒܘܩ ܠܚܛܗ ܘܢܬܚܝܒ ܠܡܝܬܐ ܒܗ ܠܡ
ܕܐܢ ܐܝܬ ܠܢ ܓܒܪܐ ܕܐܢ ܐܝܬ ܠܗ ܫܘܠܛܢ ܕܢܫܒܘܩ ܠܚܛܗ ܘܢܬܚܝܒ ܠܡܝܬܐ ܒܗ ܠܡ ܕܐܢ ܐܝܬ ܠܢ ܓܒܪܐ ܕܐܢ ܐܝܬ ܠܗ ܫܘܠܛܢ ܕܢܫܒܘܩ ܠܚܛܗ ܘܢܬܚܝܒ ܠܡܝܬܐ ܒܗ ܠܡ

(10) ܐܠܐ ܕܐܝܟ ܕܐܬܝܗܒ ܠܢ ܪܚܡܐ ܘܐܬ ܒܢ ܚܝܐ ܥܡ ܡܫܝܚܐ ܒܟܠ ܚܛܗ ܐܠܐ ܕܐܝܟ ܕܐܬܝܗܒ ܠܢ ܪܚܡܐ ܘܐܬ ܒܢ ܚܝܐ ܥܡ ܡܫܝܚܐ ܒܟܠ ܚܛܗ

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(1) MR ܕܐܬܝܗܒ ; MR_1 adds ܠ. (2) So W, BK; better ܕܐܢ as in the rest. (3) BK, MR_1, J ܐܝܬ. (4) MR ܒ. (5) Thus W, BK; better add ܒ as in MR, or ܒ as in MR_1, J. (6) J om; cf. P ڪنجيدن; MR ܐܬܚ. (7) MR, MR_1 om. (8) BK ܒ-ܟ-ܣܘܣ. (9) MR ܕܐܝ. (10) J ܐ. (11) J om. (12) So W, BK; the rest om. (13) J ܐܬܐܡܪ ; BK ستيد ا. (14) J ܐܡܪ ; MR, MR_1, J add ܒ. (15) MR, MR_1 ܐܢ ܒ. (16) BK. MR_1, J om. (17) BK om. (18) BK ܒ-ܟ-ܕܘܟ. (19) J ܐܡܪ ܠ-ܗ. (20) MR ܒ. (21) MR, MR_1 add ܒ. (22) MR ܐܠܗܐ ; MR_1, J add ܕܝ. (23) MR adds ܠ. (24) So W, BK; better ܠܗ as in the rest: cf. § 13. (25) MR, MR_1, J prefix ܐܦ. (26) J ܒ. (27) MR omits the last 4 words: better omit the last 3 words as in MR_1, J. (28) So W, BK; the rest add ܒ-ܟ-ܣܘܣ ا. (29) J ܒ-ܟ-ܣܘܣ ; MR_1, J add ا. (30) BK, MR_1, J. om (31) MR_1, J add ا. (32) MR ܒ and adds ا.

ⵏⵉⵙⵙⴰⵏ [32]ⵜⵉⵎⵓⵔⵜⴰⵙ ⵏ [31]ⵉⵎⵉ ⵏ [30]ⵜⵉⵎⵓⵔⵜⴰ ⴷ ⵜⵉⵎⵓⵔⵜ ⵏⵏⴰⵙ ⵏⵜⵜⴰ (13)
ⵏⵜⵜⴰⵏⵜ ⵏⵜⵜⴰⵏⵜ ⵏⵜⵜ [29]ⵙⵙ ⵏⵜⵜⴰⵔ [28]ⵎⵎⴰ ⵏⵜⵜ
ⵜⵉⵎⵓⵔⵜ ⵏⵜⴰⵏⵏⵜ . [27]ⵏⵜ ⵏ [26]ⵏⵜⵜⴰⵔⵜⵎⵎⴰ ⵏ [25]ⵜⵜⵓⵜⵜⴰⵏⵜⵜ
ⵜⵜⵎⵎⴰⵏ ⵎⵎⵓⵔⵏ ⴳ ⵜⵜⵎⵎⴰⵏⵜⵜⴰⵏ ⵏⵜⵜ [24]ⵏⵜⵜⴰ ⵏⵜ
ⴳ ⵏⵜⵜⴰⵔ [23] ⴰ ⵜⵜⵎⵎⴰⵏⵜⵜⴰⵏ [22] ⴰ ⵜⵜⵓⵜⵜⴰⵔⵜ ⵜ [21]ⵏ ⵏⵜⵜⵏⵏⵜ
ⴰ ⵏⵜⵜⴰⵔ [20]ⵏⵜⵜ ⵏⵜⵜⵜⵜⵏ ⵜⵜⴰ [19]ⵏⵜⵜ ⵏⵜ ⵏⵜⵜⵜⵜ (12)
ⵜⵜⵎⵎⴰ [18]ⵏⵜⵜⵏⵜⵜ ⵜⵜ ⵜⵜⵎⵎⵜⵜⵜ [17]ⵏⵜⵜⵜ ⵏⵜ ⵏⵜⵜⵜⵜ
ⵏⵜⵜⵜⵏⵜⵜ ⵜⵜⵜⵜ [16]ⵜⵜⵜ ⵜⵜⵎⵎⵜ [15]ⵏ [14]ⵜⵜⵜⵜ ⵏⵜ
[13]ⵜⵜⵜ [12]ⵜⵜⵎⵎⵜⵜⵜ-ⵜⵜⵜ [11]ⵜⵜⵜⵜ ⵜⵜⵜⵜ ⵜⵜⵜⵜⵜ [10]ⵜⵜ ⵜⵜ
ⵜⵜⵜⵜⵜⵜ ⵜⵜ ⵜⵜⵜⵜ . (11) ⵜⵜⵜⵜ ⵜⵜⵜⵜ ⵜⵜ ⵜⵜⵜ
[9]ⵜⵜⵜ ⵜⵜⵜⵜ [8]ⵜⵜⵜⵜⵜⵜ ⵜⵜⵜⵜ [7]ⵜⵜⵜⵜ ⵜⵜⵜ ⵜⵜⵜⵜⵜⵜⵜ
ⵜⵜⵜⵜ ⵜⵜⵜⵜ ⵜⵜⵜⵜ ⵜⵜⵜⵜ [6]ⵜⵜⵜⵜ ⵜⵜ ⵜⵜⵜⵜ ⵜⵜⵜⵜⵜ
ⵜⵜⵜⵜⵜ [5]ⵜⵜⵜⵜⵜ ⵜⵜⵜⵜ [4]ⵜⵜⵜ [3]ⵜⵜⵜⵜⵜ [2]ⵜⵜⵜⵜⵜ [1]ⵜⵜ-ⵜⵜ-ⵜⵜⵜⵜⵜⵜ

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(1) So W, BK; the rest ⵜⵜ-ⵜⵜⵜⵜⵜⵜ. (2) MR ⵜⵜⵜⵜ ⵜⵜⵜⵜⵜ; MR_1, J add ⵜⵜⵜⵜ. (3) So W, BK; the rest add ⵜ. (4) J ⵜⵜⵜ. (5) So W; BK ⵜⵜⵜⵜ; the rest ⵜⵜⵜⵜ ⵜⵜⵜ. (6) MR_1, J add ⵜ. (7) So W, BK; the rest ⵜⵜⵜⵜⵜ. (8) MR, MR_1, J add ⵜ. (9) J ⵜⵜⵜⵜ. (10) MR_1 ⵜⵜ; MR adds ⵜ. (11) J adds ⵜ. (12) MR_1 omits medial ⵜ. (13) MR_1 ⵜⵜⵜⵜ. (14) J om. (15) MR, MR_1, J om. (16) J ⵜⵜⵜⵜ. (17) BK ⵜⵜⵜⵜⵜ. (18) MR. ⵜⵜⵜⵜⵜⵜ; MR_1, J ⵜⵜⵜⵜⵜ. (19) MR_1 om, J adds ⵜⵜⵜ. (20) So W, BK, MR_1; better MR, J ⵜⵜⵜ: MR adds ⵜⵜ. (21) MR om. (22) So W, BK; the rest ⵜ for ⵜ. (23) MR, MR_1 om. (24) MR adds ⵜ. (25) BK ⵜ ⵜⵜⵜⵜⵜ. (26) MR ⵜⵜⵜⵜⵜⵜ. (27) So W, BK; better ⵜⵜ as in the rest. (28) So W, BK; the rest ⵜⵜⵜ cf. § 9. (29) MR adds ⵜ. (30) So W; the rest ⵜⵜⵜⵜⵜ; MR_1, J add ⵜ. (31) MR ⵜⵜⵜ-ⵜⵜ. (32) MR ⵜⵜ-ⵜⵜⵜⵜⵜ; MR, MR_1 add ⵜ.

ܐܝܟ ܕܐܢ ܒܥܝܢ ܐܢ ܕܐܝܬ ܒܗ ܡܕܡ ܕܫܘܚܠܦܐ ܕܐܠܗܐ ¹ ܐܝܟ ²ܕܒܪ ³ ܕܡܢ ܐܢܫ ⁴ ܕܡܬܚܙܐ ⁵ ܐܠܐ ⁶ ܕܐܢ ⁷ ܐܝܟ ⁸ ܕܐܢ ⁹ ܕܐܝܬ ⁽¹⁴⁾ ܐܠܐ ¹⁰ ܕܐܢ ¹¹ ܐܝܟ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸

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(1) BK ... (2) So W, BK; the rest ... (3) BK om. (4) So W, BK; the rest ... for ... (5) MR$_1$ ... (6) MR om. (7) MR ... for ... ; MR$_1$ ... (8) MR ... ; MR$_1$, J ... (9) MR, MR$_1$ ... (10) BK om. (11) So W, BK; better ... as in the rest. (12) MR ... (13) MR ... (14) MR ... (15) BK, MR$_1$, J ... ; BK repeats. (16) So W, BK, MR$_1$; the rest om. (17) MR, J ... (18) So W: the rest ... (19) BK, MR, MR$_1$ omit final ... (20) BK ... (21) BK ... ; J ... (22) BK om. (23) MR$_1$ ... (24) MR, MR$_1$, J add ... (25) J ... (26) MR om. (27) MR, MR$_1$, J add ... (28) MR ...

ااو ےاعبطا ےکلمنا[2] کہ اکلہ [1]اعااکو اکمہ (17) اعبااعہع
کعبوا ہ۔[4]ںں اکبرکہ ہ [3]کعبہ اکلہ اہ۔ااہ ہ اعہہک
[6]اعبرعہع ۔ںعہو اکلہک [5]اعلہ اکمہ ۔ںکہ۔ںہوا [5]اکہ
[8]۔ںعہو [8]اکلہک اکمہ ہے [7]اہلہاہ اعبطا اکںطعبا ےعہک
ہو ہ ۔اہہا عہ کہ ک۔ہ اکںطعبا اعبکہ۔ہوا اکلہ اعااکو
ااو (18) ےاعہک [10]اعلہ اکعبعبرہہ۔ا ۔ںعہو اکلہک [9]اکمہ
اکہ۔اعبرہک ہ اوعہوا کہ [13]ا۔ہ [12]۔ںہ۔ہ۔ںعہو ےکہ [11]۔ںہ۔اوعبرہ
ہ۔ہکوا اکلہ اعہ۔ںہ اکمہ اعبطا ۔ںعہو عہک ہ۔ہکوا [14]اعبطا۔ںہ
[18]ہ۔ہکہ۔ںہوعہک اکہ۔اعبرہع [17]کںطعبا ہ [16]اوعہ [15]اکہ۔اہک
:· [19]اعبطا۔ںہ۔

CHAPTER V.

(1) کہ [20]اعبطعبا اکلہ اکمہک اوعبطعبا اعبرہ [21]اہ۔ا ہ
ااہ۔عبو ہ کہ ۔ںعہو ہ اعبوا ہ ک۔ہ۔ںکہ۔ںہوا اعبرہ اہ۔اوعبرہ
کہ ہ۔اہ اعبو ہک اعبرہع [22]ا اعبطکہ۔ا اوعہوا ۔ںعہو۔ںکہ۔ںہ

(1) J اعبطعبا. (2) MR, MR_1, J add ہ. (3) MR_1 ےکہ۔ہ (4) MR ۔ںہ۔ہ. (5) So W; MR, MR_1, J اکہ۔ہ; better BK اکہ۔ہ. (6) MR اعبرعہع. (7) MR_1, J اعبطکہ۔ا. (8) So W, BK: the rest om. (9) So W, BK; the rest add اعبرا. (10) J اعبطعبا. (11) MR_1, J add ا. (12) MR, MR_1 ہ۔ںہ۔ہ. (13) MR, MR_1, J om. (14) MR_1 adds ا. (15) MR اکہ۔اہ; MR, MR_1, J add ہ. (16) BK om. (17) MR adds ہ. (18) MR اکہ۔ہ۔ںہوعہک. (19) MR اوعہوا ہ۔ںہ۔ہ; MR_1, J اوعہوا ہ۔ںہ۔ہ. (20) MR adds ہ. (21) J اعبو. (22) Thus W, BK, J; better omit, as in MR, MR_1.

[illegible] (2) [illegible]

(3) [illegible]

(4) [illegible]

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(1) MR, MR1, J add [illegible]. (2) MR [illegible]. (3) MR, MR 1, J add [illegible]. (4) Thus all, for [illegible]: MR [illegible] for [illegible]. (5) So W, BK; better [illegible] for [illegible] as in the rest—to be read with the next word as [illegible]. P. جفتن=to be inclined; to be bent. (6) MR1, J [illegible]. (7) MR, MR1, J [illegible]. (8) cf. P. بگشتن = to turn. (9) MR [illegible]. (10) BK [illegible]; MR [illegible]. (11) MR [illegible]. (12) BK, MR1, J [illegible]. (13) So W, BK; the rest [illegible]. (14) MR1, J add [illegible]. (15) So W, BK; the rest [illegible]. (16) MR1 [illegible]; J [illegible]. (17) BK, MR, MR1 repeat [illegible]. (18) J [illegible]; MR adds [illegible]. (19) So W; BK [illegible]; J [illegible]; MR om; MR1 [illegible] for the last 2 words; (20) MR, MR1, J om. (21) MR1 [illegible]. (22) So W, BK; better [illegible] as in the rest: *Vide* §§ 4-6. (23) MR1 adds [illegible].

ﻣﻦ [2]ﺍﻟﺴﻼﻡ ﻣﻦ ﻣﻨﻮﺷﭽﻬﺮ [1]ﺍﻟﻰ ﺍﻣﻪ ﺍﻟﺴﻼﻡ ﻣﻦ ﺍﻟﻰ
[6]ﺍﻟﺴﻼﻡ ﻣﻦ ﺍﻟﻰ [5]ﻣﻨﻮﺷﭽﻬﺮ [4]ﻫﻢ [3]ﻭﺍﻟﺪﻩ ﻭﺍﻟﺪﻩ
ﻣﻦ [8]ﻫﻢ ﻭﺍﻟﺪﻩ [7]ﻭﻫﻢ ﻣﻦ ﻫﻢ ﻭﺍﻟﺪﻩ ﻣﻦ ﻫﻢ
[12]ﻭﺍﻟﺪﻩ ﻫﻢ [11]ﻭﺍﻟﺪﻩ [10]ﻣﻦ ﺍﻟﻰ [9]ﻫﻢ ﻭﺍﻟﺪﻩ
ﻣﻦ [14]ﻭﺍﻟﺪﻩ ﻫﻢ [13]ﻭﺍﻟﺪﻩ ﻣﻦ ﻫﻢ ﻭﺍﻟﺪﻩ
[17]ﻫﻢ ﻭ [16]ﻣﻦ ﺍﻟﻰ [15]ﻫﻢ ﻭﺍﻟﺪﻩ (5) ﻭﺍﻟﺪﻩ
[20]ﻫﻢ [19]ﻭﺍﻟﺪﻩ [18]ﻣﻦ ﺍﻟﻰ ﻫﻢ ﻭﺍﻟﺪﻩ ﻣﻦ ﻫﻢ
ﻣﻦ ﻫﻢ ﻭﺍﻟﺪﻩ [23]ﻭﺍﻟﺪﻩ [22]ﻣﻦ [21]ﻫﻢ ﻭﺍﻟﺪﻩ ﻫﻢ
[26]ﻭﺍﻟﺪﻩ [25]ﻣﻦ [24]ﻭﺍﻟﺪﻩ [23]ﻣﻦ ﻫﻢ ﻭﺍﻟﺪﻩ (6)
[28]ﻭﺍﻟﺪﻩ ﻣﻦ ﻭﺍﻟﺪﻩ ﻫﻢ ﻣﻦ [27]ﻫﻢ ﻭﺍﻟﺪﻩ
[32]ﻭﺍﻟﺪﻩ ﻣﻦ ﻭ [31]ﻣﻦ ﺍﻟﻰ [30]ﻫﻢ ﻭﺍﻟﺪﻩ [29]ﻣﻦ

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(1) MR ﺍﻟﻰ ﻣﻦ . (2) MR_1 adds ا . (3) BK, MR, J ﻭﺍﻟﺪﻩ ; MR_1 ﻭﺍﻟﺪﻩ . (4) MR om. (5) MR ﻣﻨﻮﺷﭽﻬﺮ ﻣﻦ; BK ﻣﻨﻮﺷﭽﻬﺮ . (6) Thus all but MR: better MR ﻭﺍﻟﺪﻩ . (7) MR_1 ﻭ ﻭﺍﻟﺪﻩ ; J ﻭﺍﻟﺪﻩ . (8) MR_1 om. (9) MR, MR_1 ﻫﻢ . (10) BK adds ﻭ ; MR, MR_1, J add ا . (11) J, MR ﻫﻢ; MR MR_1, J add ﻭ . (12) MR adds ﻣﻨﻮﺷﭽﻬﺮ ﻣﻦ ﻭ ﻫﻢ ﻭﺍﻟﺪﻩ ﻣﻦ ﻫﻢ ﻭﺍﻟﺪﻩ . (13) MR om. (14) MR ﺍﻟﺴﻼﻡ . (15) MR, MR_1, J ﻣﻨﻮﺷﭽﻬﺮ . (16) MR, MR_1, J ﻣﻨﻮﺷﭽﻬﺮ . (17) MR om. (18) MR, MR 1 add ا. (19) MR_1, J ﺍﻟﺴﻼﻡ . (20) MR, MR_1 ﻣﻦ ﻫﻢ . (21) So W, BK; the rest rightly omit it. (22) So W, BK; the rest add ﻣﻦ . (23) BK, MR_1, J ﻣﻨﻮﺷﭽﻬﺮ ﻭﺍﻟﺪﻩ . (24) BK, MR om. (25) BK ﻣﻨﻮﺷﭽﻬﺮ ﺍﻟﺴﻼﻡ . (26) MR, J adds ﻭ. (27) MR ﻫﻢ ﻣﻨﻮﺷﭽﻬﺮ ; J ﻣﻨﻮﺷﭽﻬﺮ ﻫﻢ ; MR adds ﻭﺍﻟﺪﻩ ﻣﻦ ﻫﻢ . (28) MR om. (29) So W, BK; MR ﺍﻟﺴﻼﻡ and MR_1, J ﺍﻟﺴﻼﻡ for ﻫﻢ ﺍﻟﻰ, (30) So W; the rest om. (31) J ﺍﻟﻰ for ﺍﻟﻰ. (32) MR omits final ا.

ૐ [2]ઽપ૬ા ાાલ ૱ળ૱ળ૬૬ ૱લ૱ (7) ાાગ્ય ૬૭ ૭૬૮ ૬૬ા [1]ા ૐ
[4]ૐ ાાગાઽાા૭ ૬૮ ૭ ૱લ૱ ાાલ૬૬ [3]૭૭ાાલ્ય ૬૱ળા
૱ાઽ૬ [8]૱ાાાા૭૱૬ [7]૭૭ ૭૮૬૭ા [6]ાલ૬૱ [5]ાપ૭૭૭૬૬૬૬ ાલ્લ્લ૭
૭૮૬ ાાલ્ય૭ ૐ ાપ૭૭૭૭ ૬૬૬ [10]ા (8) [9]ાાલ્ય૭૱૬૬૱ ૭
ાાલ૬ ાાલ્ય૭૬૬૬ [12]૭ાપ૬૬૬૬ ૭૭૭ ાાા [11]ાલ્લ૭૬૬ા ાપ૭૭૭૭ા
ૐ ાપ૭૬ ાલ્લ૬ ૭ [13]૱૬૬૬૬૬ ાલ્લ૭૭૭૬ ૬૬ ાાલ૭૭૭૬૬
૭૬૬૬૬૬ ૐ [16]ાાલ૭ ાપ૬૬૬૬૬ ૭૭ [15]૬૬ [14]૱૬૭૬૬૬૬
૬૬ [20]૭૭ ૭ [19]ાલ્લ૭૬૭ [18]ાાલ૬૬૬૭૭ાા [17]ાપ૱ ાૅ૭૱૬
ાૅ૭૱૬ ૭૬૬૬૬ ૐ ાલ્લ૭૭૭૭ ાાા ાાલ૬ ૭ ાાલ૬ ૱૬૭૬૬૬૬
ાાલ૬ ૭૭૭૭૭૭ ાાા ૐ ૭૭ ૬૬ [21]ાલ૭૭૭ ૭ ૬૬૬ ૬૬ ૬૬૭૬

[22]ાલ્લ૭૬ ∴

CHAPTER VI.

ૐ ાલ્લ૭૭૭૭ ાાા [23]૬૬૬ ાાલ૭૭૭ [24]ાલ્લ૭ ૬૬ ૬૬ ૐ ૬૬ (1)
[25]૭૬૭૭૭૭૬ ૬૬૬ ાાલ્લ૭૬૬૬ [26]૬૬૭૭૭૬૬૬ ૬૬૬ [23]૬ ૭૭ ાાલ૭૭૭૭

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(1) MR om. (2) MR, J ાપ૬૬ા. (3) MR ાલ્લ૬૬૬૬. (4) MR om ; MR1 ૐ. (5) So W, BK: MR, MR1, ૭૭૭૭૭૭૬૬ ; J ાલ્લ૭૭૭૭૭૬૬. (6) MR ાલ્લ૭૭. (7) MR ૭૭. (8) BK ૭૭ાાલ્લ૭૭૭. (9) MR ાલ્લ૭૭૭૭૭૭ (10) MR om. (11) MR, J ાલ્લાા૭૭. (12) MR1, J, BK ૭૭૬૭૭. (13) BK, MR1, J ૭૭૬૬૬૬૬૬. (14) MR ૭૭૬૬૬૬૬. (15) MR ૬. (16) MR, MR1, J add ાલ્લ૭૭૭૬૬ાલ્લ૭૭૭ ાાલ ાલ્લ૬૬ ૐ (MR1 ાપ૬૭૭) ાપ૬૭૭ ૭૭૬૬૬૬૬૬ ૐ . (17) MR1, J om. (18) MR, MR1, ાલ્લ૭૭૭૬૬ા. (19) MR ાલ્લ૭૭. (20) MR, J om. (21) BK ૭૭૭૭ with ૭૭૭૭૭ written above the word. (22) MR1 ાલ્લ૭૭૭૭૭. (23) MR om. (24) MR1 ૬૬. (25) BK, MR1 ૭૭૭૭૭૭૬૭૭. (26) So W, BK ; MR adds ૬૬૬ ; MR1 adds ૬૬૬ (cf. Pah. Vd. IX, 32 comm : Dastur D. P. Sanjana's Edition, p 184, ll. 8-12) ; J adds ૭૭૭૭ (cf. Pah, Vd. p. 187, l. 2).

ﻣﻨﻮﺷﭽﻬﺮ ﺍﻣﺎﺋﻴﻞ ﻣﺎﻭ [1]ﺍﻣﻴﺪ ﺳﺎﻫﻮ ﺍﻣﻴﺪ ﻛﻪ
ﺍﻣﻴﺪ [2]ﺍﻣﻴﺪ ﻣﻨﻮﺷﭽﻬﺮ ﺳﺎﻫﻮ ﺍﻣﻴﺪ [3]ﺍﻭﻛﺮ ﻣﻨﻪ ﺟﻮﻙ ﻣﺎﻧﻬﻮ
ﻛﻪ ﻛﻪ ﺍﻣﻴﺪ ﺍﻣﺎﻣﻴﻪ ﺟﺎﻳﻴ ﺍﻳﻪ ﺳﻮﻙ [5]ﺍﻣﻴﺪ ﻣﻨﻮﺷﭽﻬﺮ
ﻛﻪ ﻛﻪ ﺳﻮﻙ [6]. ﺍﻣﻴﺪ ﺍﻳﻪ ﺍﻭﻛﺮ . ﺍﻛﻮﻧﺮ ﺳﺎﻫﻮ
ﺍﻣﻴﺪﻭﻟﻪ ﺳﺎﻫﻮ [8]. ﺍﻣﻴﺎﻧﻴﻦ ﺳﻮﻙ [8]ﻣﻮﻣﻨﻴﻪ [7]ﻛﻪ
ﻛﻮﻧﻪ . ﺍﻛﻮﻧﺮ [12]ﺍﻭﻣﻴﺪ-ﻭﺍﺭ [11]ﺳﺎﻫﻮ [10]ﺳﻮﻙ (2)
-ﺍﻣﻴﺪ [13]ﺍﻳﻪ ﻛﻪ ﺳﻮﻧﻴﻮ ﺍﻣﻴﺪ ﺍﻣﻴﺎﻳﻴﻦ [14]ﺳﻮﻟﻪ
ﻟﻪ ﻟﺎ . ﺍﻛﻮﺍﻣﻴﺪ ﻧﻪ . ﺍﻭﻛﺮ ﺍﻳﻪ ﻭﻛﻮﻙ ﻛﻪ [15]ﺍﻣﻴﺪ
ﺍﻳﻪ [16]ﺳﻮﻣﻮﻣﻮ [15]ﺍﻭﻣﻴﺪ ﺍﻭﻣﻴﺪ . ﻛﻪ ﺍ ﺍﻣﻴﺎﻣﻴﻪ
ﺍﻣﻴﺪ ﺍﻭﻛﺮ ﺍﻳﻪ ﻛﻪ ﺳﺎﻫﻮ ﻣﺎﻧﻬﻮ [14]ﺍﻳﻪ ﻛﻪ ﻛﻪ
[17]ﺍﻣﻴﺪ ﻛﻪ ﻛﻪ

[19]. [18]ﺍﻣﻴﺪ ﺍ [18]ﺍﻣﻴﺪ ﺳﺎﻫﻮ . ﻛﻪ-ﻣﻮ-ﻣﻮ-ﻛﻪ ﻛﻪ (3)
ﺍﻭ-ﻣﻮﻛﻮﻛﻮﻛﻪ . ﺍﻣﻴﺪ-ﻛﻪ ﻛﻮﻣﻴﺪ [20]ﺍﻭﻣﻴﺪ . ﺍﻣﻴﺪ-ﻛﻪ
ﺍﻭ-ﺳﻮﻟﻪ [21]ﺍﻣﻴﺎﻣﻴﻪ ﻛﻪ ﻛﻮ ﺍﻣﻴﺪ ﻛﻪ ﺍﻣﻴﺎﻳﻴﻦ ﺍﻣﻴﻪ
ﻛﻪ (4) ﺳﻮﻟﻪ ﺍﻭﻛﺮ ﻛﻪ-ﻣﻮ-ﻛﻪ ﺳﺎﻫﻮ ﺍﻣﻴﺪ-ﻛﻪ

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(1) MB$_1$, J om. (2) MR ﻛﻮﻣﻴﻮﻛﻪ. (3) J repeats ﺍﻭﻛﺮ. (4) So W, BK; better omit as in the rest (5) So W, BK; better ﺍﻣﻴ-ﻣﻮ-ﻛﻪ as in the rest (6) MR ﻛﻪ. (7) MR om. (8) BK, MR add ﻭ. (9) MR om. (10) MR$_1$, J om. (11) MR ﻛﻪ. (12) MR ﻛﻪ-ﻭﻛﻮﻛﻪ. (13) MR ﺍﻣﻴﺪ; J om. (14) Thus W; better BK ﺍﻣﻴ-ﻭﻣﻴﻮﻛﻪ, or MR, MR$_1$, J ﺍﻣﻴ-ﻭﻣﻴﻮﻛﻪ (cf ﻭﻣﻴﻮﻛﻪ §7. (15) MR, J add ﻭ. (16) BK, MR$_1$ ﻛﻮﻣﻮﻣﻮﻛﻮ. (17) So W, BK; the rest ﺍﻣﻴ-ﻣﻮ-ﻛﻪ. (18) MR ﻛﻮﺍﻣﻴﻪ. (19) MR$_1$ om. (20) MR, MR$_1$, J prefix ﺍ. (21) MR$_1$, J add ﺍ.

ཐུབ་པོ་ལ་ཕྱག་འཚལ་ལོ། ། དེ་ལྟར་ཐོས་པ་[1]ཅི་ཞེ་ན། བཅོམ་ལྡན་འདས་[2]ཀུ་ས་ལམ་ལ་
བཞུགས་ཏེ། དགེ་སློང་[3]ཁྲི་ཉིས་ལྷག་པ་དང་། ཞེས་བྱ་བ་ནས་[4]ཐམས་ཅད་ཀྱི་ཡང་[5]ཆོས་
ཀྱི་ཕུང་པོ་[6]གཉིས་ཏེ། (5) ཐམས་ཅད་ཀྱི་ཡང་[7]རྣམ་པར་ཤེས་པ་ལ་ཞེས་བྱ་བ་ནས་
[8]ཐམས་ཅད་ལས་ཏེ་[9]ཐམས་ཅད་ཀྱི་ཡང་[10]ཐམས་ཅད་[11]ཅིང་[12]ཤིན་ཏུ་[13]། དེ་
ཡང་[14]ཤེས་པ་ཉིད་ཀྱི་ཕྱིར་རོ། ། (6) [15]དེ་ལ་[16]ཐམས་ཅད་ཀྱི་ཐམས་ཅད་[17]དེ་
ལས་ཏེ་ཐམས་ཅད་[18]ཀྱི་[19]ཀྱང་། [20]རྒྱུ་ཡང་[21]མཐའ་དག་གོ། ། ཐམས་ཅད་
[22]ཤེས་པ་ཉིད་ཀྱི་ཕྱིར་[23]ཏེ་ཞེས་[24]ཀྱང་དེ་ཉིད་ཀྱི་ཕྱིར་རོ། ། ཐམས་ཅད་ཀྱི་[25]ཡང་དག་
པ་ཉིད་ཀྱི་ཕྱིར་[26]ཏེ་ཞེས་ཀྱང་དེ་ཉིད་ཀྱི་ཕྱིར་རོ། ། ཐམས་ཅད་[27]ཀྱི་ཡང་[28]ཐམས་
ཅད་ཀྱི་[29]ཕྱིར་རོ། ། ཞེས་བྱ་བ་ནས་

---

(1) So W, BK ; better ཐམས་ཅད་ , as in the rest, for ཐམས་ཅད་ (cf. Ep. II. Ch. 7 § 15 and Ep. III § 7). (2) J. ཀུ་ས་ ; better ཀུ་སལམ as one word : cf. ཀུ་ས་ལམ་ཁྱིམ Ch. 8 § 7. (3) MR_1, J ཁྲི་ཉིས . (4) MR_1, J add ཡ . (5) MR, MR_1, J add ཅི . (6) J ཀྱིས for ཀྱི ; MR_1 om. With §§ 1-4 cf. Ep. II, Ch, II § 7. (7) MR_1 ཤེས་པ . (8) MR om. (9) MR, MR_1 add ཏེ . (10) J ཐམས ; MR adds ཀྱི . (11) MR adds ཡ . (12) J ཤིན . (13) BK, J om. (14) MR_1 ཤེས་པ . (15) MR_1 prefixes ཀྱི . (16) So W, BK ; the rest ཐམས . (17) So W, BK ; the rest add ཤེས་པ་ཉིད . (18) MR ཐམས . (19) MR ཐམས ; MR_1, J ཐམས . (20) MR, MR_1, J add ཡ . (21) MR, MR_1 ཐ for final ཏ : *Vikaya* = evidence, witness (cf. Zend-Pahlavi Glos. p. 43, l. 7.) cf. Ep. II. Ch. II. § 7. (22) BK, MR ཤེས་པ . (23) J adds ཤེས . (24) MR ཐམས . (25) J ཏ ; MR ཤེས and adds ཏ . (26) MR ཤེས ; J ཅ . (27) MR_1 ཐམས (28) MR_1, J add ཡ . (29) So W, BK ; better, as in the rest, ཏ .

(7) ... [3]... [2]... [1]... ...

... [4]... ... ... [5]... ...

... [7]... (8) ... [9]... ... [8]... [6]... [10]... ...

... (9) [13]... [12]... [11]... ...

... [15]... [14]... ... [16]... ...

... [20]... [19]... [18]... [17]... ...

... [23]... [22]... [21]...

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(1) J ...-...-... . (2) MR, MR_1, J ... . (3) BK ...-...-... ; MR ...-... . (4) MR, ...-... : cf. Pah. Vd. 9 § 32 comm., l. 5. (5) MR, MR_1 ...-... : *patâish, patâishn*, P. پایدن = to be constant, fixed; to be established). (6) Cf. Pah. Vd. 9 § 32, comm. (Dastur Darab's Edition, p 185 ll 18-19). (7) MR, MR_1, J ...-... . (8) MR ...-... . (9) BK, MR_1, J ...-... . (10) MR ...-... . (11) MR, J om ; MR_1 ... for ... . (12) MR ... . (13) MR, ...-... . (14) So MR_1, J; W, BK ... ; MR om: better ... . (15) MR om. (16) MR_1, J ...-... . (17) J ...-... ; BK ...-... . (18) MR ... . (19) MR ...-... . (20) MR, J, BK ... . (21) *jahêt* (cf. P. جستن); BK ...-... , MR, J ...-... . (22) MR ...-... . (23) MR ...

[illegible] [1] [illegible] [2] [illegible] [3]
[illegible] [4] [illegible] (10) [illegible]
[illegible] [5] [illegible] [6] [illegible]
[illegible] [7] [illegible] [8] [illegible] [9] [illegible]
[illegible] [10] [illegible] [11] [illegible] [12] [illegible]
[illegible] [13] [illegible] (11) [illegible]
[illegible] [14] [illegible] [15] [illegible] [16] [illegible]
[illegible] [17] [illegible]
[illegible] [18] :

CHAPTER VII

(1) [19] [illegible] [20] [illegible] [21] [illegible]
[illegible] [22] [illegible] [23]
[illegible] [24] [illegible] [25] [illegible]

(1) BK repeats the last 7 words. (2) MR [illegible]. (3) MR$_1$ adds [illegible]. (4) MR, J om. (5) MR [illegible]. (6) BK, MR [illegible]. (7) MR, J [illegible]. (8) BK, MR$_1$ adds [illegible]. (9) J [illegible]. (10) MR [illegible]; MR$_1$ adds [illegible]. (11) MR$_1$ om. (12) So W, BK, MR; better MR$_1$, J [illegible]. (13) MR [illegible]; MR$_1$ [illegible]. (14) MR [illegible]. (15) [illegible]. (16) MR adds [illegible]. (17) MR adds [illegible]; MR$_1$, J add [illegible] (18) cf. Ep. II, Ch. II § 8. (19) MR om. (20) *MR$_1$ [illegible]. (21) BK, MR$_1$, J om. (22) MR [illegible]; Pah. Vd. IX 32, comm. has [illegible]: cf §§. 5, 6. (23) J [illegible]; MR$_1$, J add [illegible]. (24) MR, MR$_1$, J [illegible]. (25) MR [illegible]: shumâr = like; (P. شمار) So, also, Pah. Vd. IX 32, comm.

ایوکد ا ۔وک چے ادیاقیاق ادیاد ۔وکوکادیاوک [1]ایکیاد۔ے
[2]ادیا۔اد دیاچ [3]دیاچ ایکیاق ۔یا چے [4]ا ۔وکادیا ۔ے ،
[7]چےکیاق ۔ [6]ایکد [5]ایاوکد ا ایکد ک۔وک چے ۔ییاد ۔یاق
ے ا (2) ایکیاوکد ایا ت۔ے [8]ا ایکیاادیاد ۔یا چمک کچ
ے۔د ے ۔و ادیاقیاق ادیاد ایکد ایاکیاد۔ے [9]ر ایکیاد کچ
[10]ادیاا ۔ادیاد۔ےادیاکیاق ادیاوکیاد ا [11]۔ادیاکیاقیا ∴

ایچیاکیا ا ۔کیاد۔ے چے ادیاوکیاد ۔ ایکیاقیا کیاکیا (3)
[13]ایکیاکیا [12]کیاکے کچ چے ادیا چے ۔ایکیاک یا ۔یا ۔وک۔کیاد
[15]کیاکے [14]ایکیاا ایاکیاد۔ے چے ے۔د ۔یا (4) ادیا۔اد
کیاکیا ۔ [17]۔وک۔و۔سوے کچ ادیا۔اد چے [16]کیاکے کچ چے
[19]ا [18]ے۔ااکیاو ۔وکیاد یا ۔وک۔و۔سوے ایکیاقیا۔ کچ ے۔
[22]ادیاکیا۔ے کیاد کچ [21]ے۔کیاد کیاادیاکیا [20]ایچیا [19]ے۔ااکیاو۔ے۔کیاد

ایکیاقیا چے اادیا۔ے۔و ے۔د کیاد [24]۔وک [23]ایاکیاکیاقیا ۔یا ادیا ۔ے چے
۔ چے ۔و [26]کیاکے ۔یا ااچ [25]کیاکیاقیاکیاکیاد چے ادیاادیا ے۔د

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(1) J adds ے. (2) MR$_1$, J add ا. (3) J ادیا. (4) MR, MR$_1$, J om, (5) MR$_1$, J ایکیاد. (6) MR omits the last 3 words. (7) MR چےکیاق: see note 25 p. 31 (8) MR, J om. (9) J ۔. (10) MR ادیاا. (11) BK ۔ادیاکیا۔ے. (12) Thus W, BK: the rest کیاکے ے. (13) MR, J ایاکیاکیاق. (14) MR, J ایکیاد. (15) MR کیاکیاد. (16) J کیاد ے; MR$_1$ omits the last 11 words. (17) MR om. (18) J om. (19) So W, BK; better add یا as in MR, or یا ا as in MR$_1$, J. (20) BK ے یا. (21) MR, MR$_1$, add ا. (22) MR ادیاکیا۔ے. (23) MR, MR$_1$, J add ے. (24) MR, MR$_1$, J add ا. (25) Thus W, BK; better MR, MR$_1$, کیاکیاقیاکیاکیاد or J کیاکیاقیاکیاکیاد cf. Z. P. G: p. 38, l. 10 & p. 120. (26) MR, MR$_1$, J add ۔.

[Pahlavi text] [1] [Pahlavi text] [1] [Pahlavi text]
(5) [Pahlavi text] [2] [Pahlavi text] [3]
[Pahlavi text] [4] [Pahlavi text] [5]
[Pahlavi text]
[Pahlavi text] [6] [Pahlavi text] [7] [Pahlavi text]
[8] [Pahlavi text]
(6) [9] [Pahlavi text] [10] [Pahlavi text] [11] [Pahlavi text] [12] [Pahlavi text]
[Pahlavi text] [13] [Pahlavi text] [14]
[Pahlavi text] [15] [Pahlavi text]
[Pahlavi text] [16] [Pahlavi text]
[Pahlavi text] [17] [Pahlavi text] [18] [Pahlavi text] [19] [Pahlavi text]
[Pahlavi text] :
(7) [20] [Pahlavi text] [21] [Pahlavi text] [22] [Pahlavi text]
[Pahlavi text] [23] [Pahlavi text]
[24] [Pahlavi text] [25] [Pahlavi text] [26] [Pahlavi text] [27]

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(1) MR om. (2) MR [Pahlavi text] : MR1, J [Pahlavi text]. (3) BK [Pahlavi text]. (4) MR1, [Pahlavi text]. (5) J adds [Pahlavi text]. (6) MR om. (7) MR adds [Pahlavi text]. (8) MR, J add [Pahlavi text]; MR1 adds [Pahlavi text]. (9) MR, MR1, J prefix [Pahlavi text]. (10) MR, J add [Pahlavi text]. (11) MR om. (12) So W, BK; the rest [Pahlavi text]. (13) MR om. (14) So W, BK; the rest [Pahlavi text] (15) MR1, J [Pahlavi text]. (16) MR om. (17) So W, BK; the rest [Pahlavi text]. (18) J adds [Pahlavi text]. (19) MR, MR1, J om. (20) MR prefixes [Pahlavi text]. (21) MR, MR1, J add [Pahlavi text]. (22) MR [Pahlavi text]. (23) MR adds [Pahlavi text] (24) MR, MR1, J add [Pahlavi text]. (25) MR1 [Pahlavi text]. (26) MR adds [Pahlavi text]. (27) BK [Pahlavi text] for [Pahlavi text].

[Pahlavi text] [1] [Pahlavi text] [2] [Pahlavi text]
[3] [Pahlavi text] [4] [Pahlavi text] (8) [5] [Pahlavi text] [6] [Pahlavi text]
[Pahlavi text] [7] [Pahlavi text] [8] [Pahlavi text]
[Pahlavi text] [9] [Pahlavi text] [10] [Pahlavi text] (9) [11] [Pahlavi text]
[Pahlavi text] [12] [Pahlavi text] [13] [Pahlavi text] [14] [Pahlavi text]
[15] [Pahlavi text]
[Pahlavi text] :.

(10) [16] [Pahlavi text] [17] [Pahlavi text] [18] [Pahlavi text] [19] [Pahlavi text]
[Pahlavi text] [20] [Pahlavi text]
[21] [Pahlavi text] [22] [Pahlavi text]
[Pahlavi text] [23] [Pahlavi text] (11) [Pahlavi text] [24] [Pahlavi text]
[Pahlavi text] [24] [Pahlavi text] [24] [Pahlavi text] [24] [Pahlavi text]
[Pahlavi text] [24] [Pahlavi text] [24] [Pahlavi text] [25] [Pahlavi text] [24] [Pahlavi text]

(1) MR [Pahlavi]; MR1, J [Pahlavi]. (2) BK [Pahlavi]; MR, MR1, J [Pahlavi]. (3) MR, MR1, J [Pahlavi]. (4) MR [Pahlavi]. (5) MR1 prefixes [Pahlavi]. (6) MR [Pahlavi]. (7) J omits the last 17 words. (8) MR [Pahlavi]. (9) MR, MR1 [Pahlavi]. (10) MR, MR1 [Pahlavi]. (11) MR om. (12) MR1, J [Pahlavi]. (13) MR adds [Pahlavi]. (14) J om. (15) MR [Pahlavi]. (16) BK om. (17) MR1 [Pahlavi]. (18) MR1, J add [Pahlavi]. (19) MR, J add [Pahlavi]. (20) MR [Pahlavi]. (21) MR, J add [Pahlavi]. (22) MR, MR1, J [Pahlavi]: cf. Vd 11 § 7. (23) MR [Pahlavi]; MR MR1, J add [Pahlavi]. (24) MR om. (25) J [Pahlavi].

[Pahlavi] [1] [Pahlavi] [2] [Pahlavi] [3] [Pahlavi]

[Pahlavi] [4] [Pahlavi]

[Pahlavi] [3] [Pahlavi] [5] [Pahlavi] [6] [Pahlavi] [7]

[Pahlavi] [8] [Pahlavi] (12) [Pahlavi]

[Pahlavi] [9] [Pahlavi]

[Pahlavi] [10] [Pahlavi] [11] [Pahlavi]

[Pahlavi] (13) [Pahlavi] [12] [Pahlavi] [13] [Pahlavi]

[Pahlavi] [14] [Pahlavi] [15] [Pahlavi] [15]

[Pahlavi] [16]

[Pahlavi] [17] [Pahlavi] [18] [Pahlavi] :

(14) [Pahlavi] [19] [Pahlavi] [20] [Pahlavi]

[Pahlavi] [21] [Pahlavi] [22] [Pahlavi]

[Pahlavi] [23] [Pahlavi] [24] [Pahlavi] (15) [Pahlavi] [25] [Pahlavi]

[Pahlavi] [26] [Pahlavi] [27] [Pahlavi]

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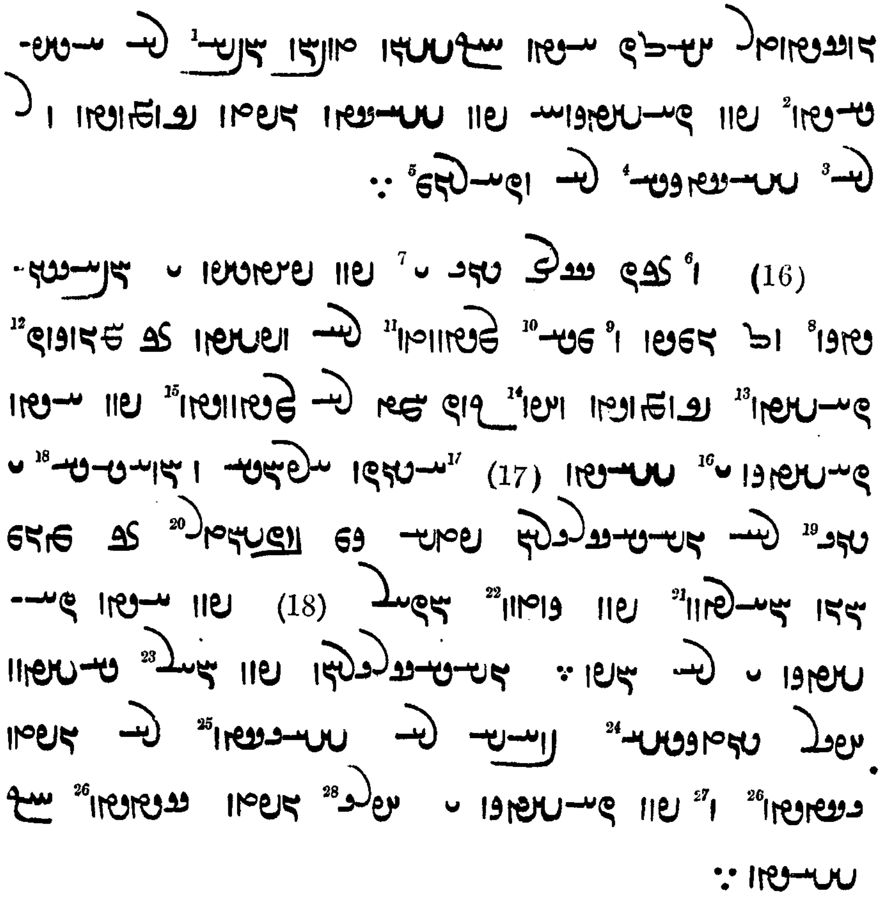
(1) BK [Pahlavi]; MR1, J add [Pahlavi]. (2) So W, BK; better [Pahlavi] as in the rest. (3) MR om. (4) So W; the rest om. (5) MR1, J add [Pahlavi]. (6) MR1, J om. (7) So W, BK; better MR [Pahlavi]; or MR1, J [Pahlavi]: cf. with §§ 10-11, Pah. Vd. 11 §§ 1-2. (8) MR adds [Pahlavi]. (9) MR [Pahlavi]. (10) J om. (11) MR1 [Pahlavi]. (12) BK [Pahlavi]; MR1 [Pahlavi]; MR, J [Pahlavi]. (13) MR1 adds [Pahlavi]. (14) BK adds [Pahlavi]. (15) MR, MR1, J om. (16) So W, BK; the rest add [Pahlavi]. (17) MR1 om. (18) MR1, J add [Pahlavi]. (19) MR1, J [Pahlavi]. (20) So W, BK; the rest [Pahlavi]. (21) MR [Pahlavi]. (22) BK [Pahlavi]. (23) MR1 [Pahlavi]. (24) MR [Pahlavi]. (25) BK om. (26) MR [Pahlavi]. (27) MR1 om.



(1) So W, BK; the rest om. (2) MR_1 adds [illegible]. (3) BK repeats [illegible]. (4) MR adds [illegible]. (5) MR, MR_1, J [illegible]. (6) MR_1 om. (7) J om. (8) *ambâsînîtak* (West) = sprinkled: cf. P. انباشتن: better, read *ham-bâgînîtak* (Av. [illegible] = to divide) = equally, proportionately. (9) MR om. (10) MR adds [illegible]. (11) MR [illegible]. (12) MR_1, J [illegible]. (13) MR_1 [illegible]. (14) *Vâj* (West) = *inward* prayer: better *va ach*. (15) MR omits the last 11 words. (16) J om, (17) MR_1, J prefix [illegible]. (18) So W; BK, [illegible]; MR [illegible]; MR_1, J [illegible]. (19) MR [illegible]. (20) MR [illegible]; MR, MR_1, J add [illegible]. (21) MR [illegible]; MR_1, J add [illegible]. (22) So W, BK; the rest add [illegible]. (23) *Khwâr* (West) = easy: better, *khwâr* = drinking—P. خوار. (24) MR [illegible]; MR_1 [illegible]. (25) BK, MR_1; [illegible]; MR, J [illegible]. (26) MR, MR_1, J [illegible]. (27) MR, J om. (28) MR om.

CHAPTER VIII

(1) ڪي اڳڀرو ڪاميابي[1] ۽ ڪي اڳڀرا ٻڌڻ ۽ [2]ڪي اڳڀرا [3]ڏسڻ ۽ [4]اڳڀرائي ڪرڻ ۽ ڪي [5]ڪوشش ۾ ڪامياب ٿا ۽ ڪي [6]ڪم ۾ [7]ٿا ۽ ڪي [8]اڳڀرائي ڪامياب ڪن ٿا ۽ [9]ڪاميابي [10]۽ [11]ڪامياب [12]ڪرڻ ۾ ڪامياب ٿا [13]ڪامياب ٿيڻ ۽ [14]ٻڌڻ ۾ [15]۽ [16]ڪ ۽ [17]۽ [18]ڪامياب ۽ [19]ڏسڻ ۽ [20]۽ [21](2) [22]۽ [23]ڪامياب ٿيڻ [24]ڪامياب ڪرڻ ۽ ڪي [25]ڪامياب ۽ ڪامياب ڪامياب ڪامياب [26]ڪامياب ۽ ڪامياب ڪي ڪامياب

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(1) MR om. (2) MR adds ڪي. (3) MR, MR1, J add ڪي. (4) MR, MR1, ڪامياب: cf. P. آغاردن or آغاريدن = to cause to move; to excite (Steingass): MR1, J add ا. (5) MR ڪامياب; MR1, J ڪامياب. (6) MR1, J ڪ. (7) MR1, J add ڪ. (8) MR omits the last 8 words. (9) MR ڪامياب. (10) MR, MR1 om. (11) J om. (12) BK, MR1, J add ۽. (13) MR1 ڪامياب. (14) MR ٻ. (15) BK, MR, MR1 om. (16) MR, MR1, J add ۽. (17) MR1, J om. (18) MR om. (19) MR1, J add ۽. (20) So W, BK; the rest om. (21) MR ڪ. (22) MR, MR1, J ڪي. (23) MR ڪامياب. (24) MR ڪامياب. (25) At this point, MR makes the following note:— در کهنه کتاب ازینجا پشت ورق رفته است ازین سبب آن پشت ورق را از کتاب دیگر درینجا تمام نوشتم. (26) BK om.

ⵜⵜⵜ

ཨསྡ་ ཁསྡ་ ཆོས་ ཨསཱ་ ཨདྷི་ ། [2]ཨཱ་ཧཱ་ར་ ཏོ་ ཆོ་ ཨདྷི་ [1]ཨཱ།
ཨཱ་ཧཱ་ར་ཨཱ་ཧཱ་ར་ ། ཨཱ་ཧཱ་ར་ཨཱ་ཧཱ་ར་ ཏོ་ ཆོ་ ཨདྷི

(1) J ... (2) MR, MR1 ... (3) So W, BK; the rest add ... (4) Thus all; better omit ... (5) BK ...; MR ...; MR1, J ... (6) J om. (7) W, BK leave a blank space here; the rest do not. (8) MR, MR1 ... (9) So W, BK; the rest om. (10) MR, MR1, J ...

[illegible]

[illegible] (7) [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] (8) [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

(9) [illegible]

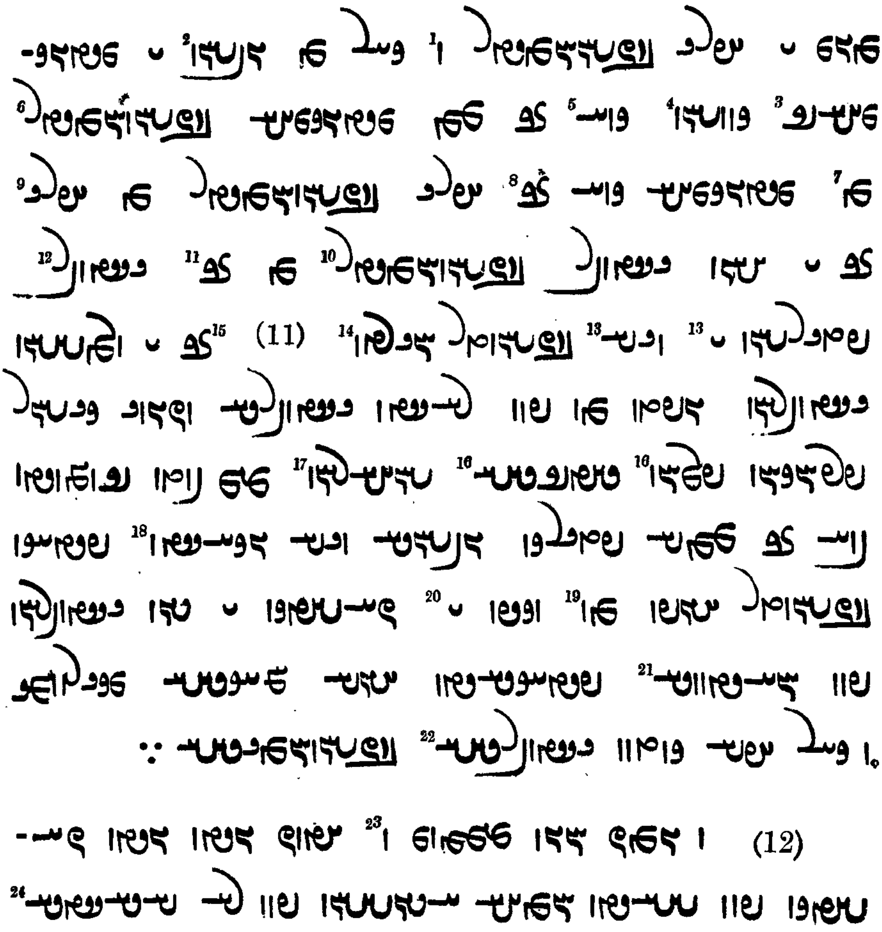
[illegible]

[illegible] (10) [illegible]

[illegible]

---

(1) J inserts [illegible] between [illegible] and [illegible] above the line. P. سنگچه or سنگریزه (2) J [illegible]. (3) So W, BK; the rest add [illegible]. (4) MR, J add [illegible]. (5) MR, J [illegible]. (6) P. بستردن = to clean (Steingass). (7) MR, MR_1, J [illegible]. (8) P. خویشیدن = to collect; to be collected (Steingass). (9) Thus W, BK; the rest [illegible] for [illegible]. (10) MR_1 [illegible]. (11) So W, BK; the rest add [illegible]. (12) MR, MR_1 om. (13) So W; better [illegible] as in the rest. (14) So W; the rest [illegible]. (15) MR, MR_1, J omit final [illegible]. (16) BK [illegible].



(1) Thus all: better omit [illegible]. (2) J [illegible]. (3) BK [illegible]. (4) MR, MR_1, J add [illegible]. (5) MR_1 om. (6) So W, BK; the rest [illegible]. (7) J om. (8) MR, MR_1, J add [illegible]. (9 MR, MR_1 omit the last 3 words. (10) J [illegible]. (11) BK adds [illegible]. (12) BK دستور (13) BK om. (14) Thus W, BK; the rest [illegible]. (15) MR, MR_1, J prefix [illegible]. (16) MR, MR_1, J add [illegible]. (17) So W, BK; the rest [illegible]. (18) MR, MR_1, J [illegible] and add [illegible]. (19) So W, BK; the rest [illegible]. (20) So W, BK; the rest add [illegible]. (21) J [illegible]. (22) MR, MR_1, J add [illegible]. (23) Thus all; better omit [illegible]. (24) BK [illegible]; J [illegible] but has [illegible] on the margin.

[illegible]

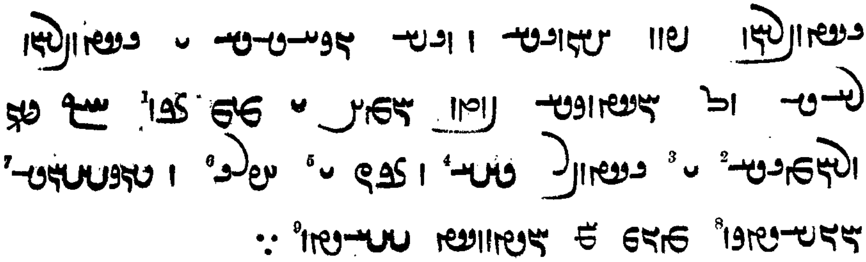
(13) [illegible]

(14) [illegible]

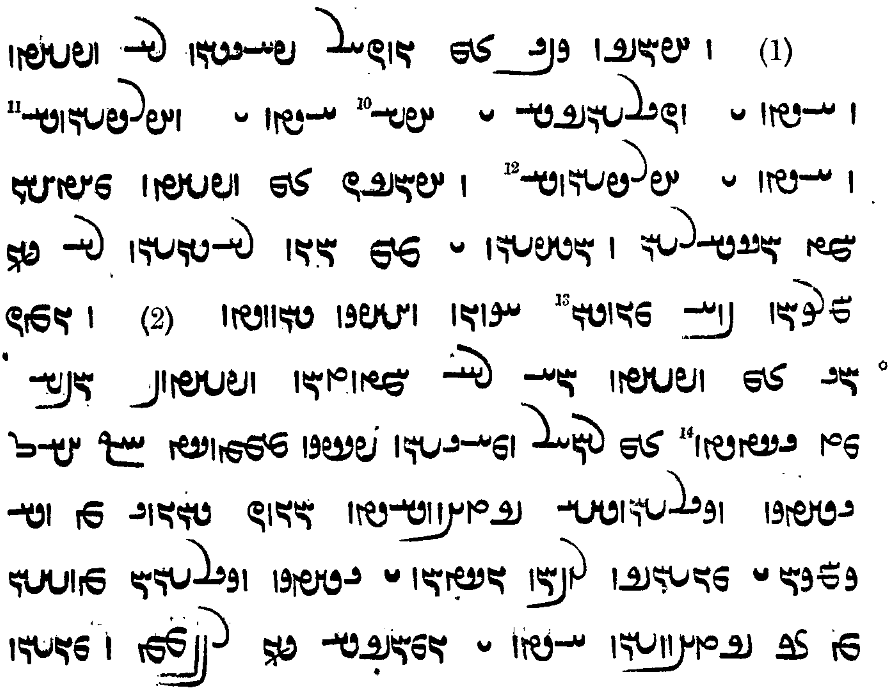
(15) [illegible]

---

(1) So W: *âyînôgîhâ* : better BK [illegible] ; or MR, MR1, J [illegible] (2) MR, MR1, J add [illegible] . (3) MR, MR1 om. (4) BK om ; MR1, J [illegible] . (5) BK [illegible] and has [illegible] above it. (6) J om. (7) BK [illegible] . (8) J om. (9) BK om ; MR, MR1 add [illegible] . (10) MR, MR1, J add [illegible] . (11) J adds [illegible] . (12) Thus all : better [illegible] : *Vide* § 13. (13) So W ; MR, MR1, J [illegible] ; BK [illegible] . (14) BK [illegible] . (15) BK [illegible] .



CHAPTER X



(1) MR$_1$, J [illegible] ; MR ¹ ᵘ [illegible] . (2) BK [illegible] . (3) BK om. (4) West reads *yâyê* : better [illegible] as one word. (5) BK adds [illegible] (6) BK has [illegible] written above the following [illegible] . (7) Thus W ; the rest [illegible] . (8) BK [illegible] . (9) J [illegible] . (10) MR, MR$_1$ add [illegible]. (11) So W, BK ; better [illegible] as in the rest. (12) So W ; better MR, MR$_1$, J [illegible] : or, omit the last 4 words as in BK. (13) J omits the last 9 words. (14) J [illegible] .

ܘܐܦ ܥܠ ܦܘܪܩܢܐ ܕܥܒܕ ܠܢ ܡܪܝܐ ܒܝܫܘܥ ܡܫܝܚܐ ܕܢܦܫܗ ܝܗܒ ܥܠ ܚܛܗܝܢ ܕܢܦܨܢ ܡܢ ܥܠܡܐ ܒܝܫܐ ܗܢܐ ܟܕ ܐܬܝ ܐܦ ܗܘ ܠܡܦܪܩ ܠ

[illegible] (6) [illegible] (7) [illegible]

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(1) BK [illegible]. (2) So W, BK; the rest [illegible]. (3) BK [illegible]. (4) J [illegible]. (5) So W, BK; better MR, MR_1, J [illegible] for [illegible], or, with the following [illegible], read [illegible], cf. P. جغدن = to be inclined; to turn the mind. (Vide [illegible] § 10). (6) MR adds [illegible]. (7) So W, BK; the rest [illegible]. (8) MR, MR_1, J add [illegible]. (9) MR, MR_1, add [illegible]. (10) J adds [illegible]. (11) MR, MR_1 [illegible]; J [illegible]. (12) So W, BK; better MR, MR_1, J [illegible]. (13) So W, BK; MR, MR_1 [illegible]; J [illegible]. (14) BK دستوران (15) MR, MR_1, J add [illegible]. (16) MR, MR_1, J add [illegible]. (17) J adds [illegible].

ﻭ ﺍﻟﺼﻨﻢ[12] ﺍﻟﻤﺬﺑﻮﺣﺔ ﻟﻪ[13] ﻭﻻ[14] ﺗﺼﻴﺮﻭﺍ ﻋﺒﺪﺓ[15] ﺍﻟﻮﺛﻨﻴﻦ ﻭ
ﺍﻟﺰﻧﺎ ﻭ ﻗﺎﺗﻠﻮﺍ ﺍﻟﺮﺏ[11] ﻛﻤﺎ ﻗﺘﻞ ﻣﻨﻬﻢ ﺍﻟﺬﻳﻦ ﺍﻟﺘﺠﺮﺑﻮﻩ
ﺍﻟﺤﻴﺎﺕ[10] ﻭ ﺗﺬﻣﺮﻭﺍ ﻛﻤﺎ ﺗﺬﻣﺮ ﺍﻟﺬﻳﻦ ﺍﻟﺘﺠﺮﺑﻮﻩ ﻭﺍﻫﻠﻜﻬﻢ
ﺍﻟﺤﻴﺎﺕ ﻭ ﻛﻞ ﻫﺬﻩ ﺍﻟﺘﻲ ﺍﺻﺎﺑﺘﻬﻢ ﻛﺎﻧﺖ ﻟﻠﻌﺒﺮﺓ[9] ﻭ (10)
ﻛﺘﺒﺖ[8] ﻷﻧﺎ ﺍﻟﺬﻳﻦ ﺍﻧﺘﻬﻰ ﺍﻟﻴﻨﺎ ﺍﻧﻘﻀﺎﺀ ﺍﻟﺪﻫﻮﺭ[6] ﻭ ﺍﻟﻤﺘﻘﺪﻣﻮﻥ[7]
ﺍﻟﻰ ﺍﻟﺘﻮﺑﺔ ﻭﻫﻢ ﻳﺘﻬﺎﻭﻧﻮﻥ[5] ﺑﺎﻟﻤﻌﺎﺻﻲ ﻛﻤﺎ ﻛﺎﻥ ﺍﻟﺸﻌﺐ[4] ﻗﺪﻳﻤﺎ
ﺍﻟﻤﺨﺘﺎﺭ ﻟﻠﻤﻴﺮﺍﺙ[3] ﻭﻫﻢ ﻳﺘﺬﻣﺮﻭﻥ ﻣﻦ ﺍﻟﺘﺠﺎﺭﺏ ﺍﻟﺘﻲ ﺍﺻﺎﺑﺖ
ﺍﻟﺬﻳﻦ ﻗﺒﻠﻬﻢ ﻭﻻ ﺗﻜﻮﻧﻮﺍ ﻣﺜﻠﻬﻢ ﻓﻲ ﺍﻟﻌﺒﺎﺩﺓ[2] ﺍﻟﻮﺍﺣﺪ ﺍﻟﻮﺍﺣﺪ ﻣﻦ
ﺍﻟﻤﺘﻘﺪﻣﻴﻦ ﻭﻫﻢ ﻳﺘﻬﺎﻭﻧﻮﻥ[1] ﺑﺎﻟﺨﻄﺎﻳﺎ ﻭﻻ ﺗﺘﻬﺎﻭﻧﻮﺍ ﻣﺜﻠﻬﻢ (8) ﻭﻻ
ﺗﺠﺮﺑﻮﺍ ﺍﻟﻤﺴﻴﺢ ﻛﻤﺎ ﺟﺮﺑﻪ ﺍﻟﺬﻳﻦ ﻣﻦ ﻗﺒﻞ ﻭﻫﻠﻜﻮﺍ ﻣﻦ ﺍﻟﺤﻴﺎﺕ

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(1) J ﻳﺘﻬﺎﻭﻧﻮﻥ . (2) So W, BK ; better omit as in the rest. (3) BK, MR, MR_1 ﻟﻠﻤﻴﺮﺍﺙ for the last two words. (4) BK adds ﺍﻟﺸﻌﺐ . (5) So W only ; the rest om. (6) So W ; MR, MR_1, J ﺍﻟﺪﻫﻮﺭ ; BK has ﺍﻟﺪﻫﺮ which is erased and has ﺍﻟﺪﻫﻮﺭ written above. (7) BK ﻣﺘﻘﺪﻣﻮﻫﻢ ; J ﻣﺘﻘﺪﻣﻮﻫﻢ ; MR, MR_1, J add ﺍﻟﺬﻳﻦ ﻣﻦ ﻗﺒﻞ (J ﻣﺘﻘﺪﻣﻮﻫﻢ) ﻣﺘﻘﺪﻣﻮﻫﻢ ﻭﻫﻢ ﻳﺘﻬﺎﻭﻧﻮﻥ ﺍﻟﻰ ﺍﻟﺘﻮﺑﺔ ; BK adds this sentence on the margin, with ﻣﻦ added to it. (8) So W : the rest om. (9) J ﻣﺘﻘﺪﻣﻴﻬﻢ; BK ﻣﺘﻘﺪﻣﻴﻬﻢ for the last 2 words. (10) J ﺍﻟﻤﺴﻴﺢ . (11) So W, BK ; the rest ﺍﻟﺴﻴﺪ for the last 2 words. (12) J ﻭﺍﻟﺼﻨﻢ . (13) J ﻟﻪ . (14) J ﻭﻻ . (15) So W, BK ; or ﻭﺍﻟﺼﻨﻢ as in the rest. (16) P. جنف = to be inclined.

(11) [illegible]

(12) [illegible]

(13) [illegible]

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(1) MR [illegible]. (2) J omits the last 8 words. (3) J om; BK adds [illegible]. (4) MR, MR1 [illegible]. (5) BK [illegible]. (6) MR repeats [illegible]. (7) MR, MR1, J add [illegible]. (8) BK, J om. (9) MR adds [illegible]. (10) BK دستوران. (11) MR, MR1 [illegible]. (12) MR, MR1 [illegible]. (13) MR, MR1, J add [illegible]. (14) MR, MR1 add [illegible]. (15) J, MR1 [illegible]. (16) *avindishnô* (West) = unobtainable: better *anbasan* = inconsistent. (17) MR [illegible].

CHAPTER XI.

(1) [illegible]
[illegible]
[illegible]
[illegible] (2) [illegible]
[illegible]
[illegible]
[illegible]
(3) [illegible]
[illegible]
[illegible]
[illegible] (4) [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

(1) Thus W; better [illegible] or [illegible] as in the rest, for [illegible] *sôńggâh*: P. سنگ = authority (so West): better, *nisangîhâ* = doctrines; statements (Av. [illegible]) (2) MR adds [illegible]. (3) BK [illegible]. (4) MR1, J [illegible]. (5) MR, J [illegible]. (6) MR1, J [illegible]. (7) MR1, J, BK add the suffix [illegible]. (8) MR1, J [illegible]. (9) So W, BK; the rest add [illegible]. (10) MR, MR1 add [illegible]. (11) BK [illegible]. (12) MR1, J [illegible]. (13) So W; MR, MR1, BK [illegible] and J [illegible] for [illegible]. (14) J adds [illegible] (15) So W; the rest add [illegible]. (16) MR, MR1 [illegible].

ماوسہ خیر [5]وار [4]ماوسہا [3]کہاں ا [2](5) [1]کہاک مہاوہک
کہاں کیہ ماسہاوہک [8]وسکہ ی ۰ [7]ماوسہا [6]سے ماں
ماہاماہیو ماہا ایر [9]کہاں ا ماہاہا مہاک راہا ا ماہاہیو
ماہاماہیو سہ مہاک [11]ماہاوہک ۰ ماہاہ ماہیو ماہیو [10]ا (6)
سہاماہیو ۰ کہاہا ۰ سہا کہاں مہاہ ی مہاہاہیو
ی ماہاہا [13]ی-ہاہ-و-سوسہ ماہاہی مہاک [12]کہاہاہیو
:: کہاہ و-سوسہ [14]کہاہ-سوسہ ماہاہ-ماہیو مہاک

ماہاہا ماہاہ ماہاہا ہی ہیو ماہا ماہ سہا (7)
۰ ماہاہا [15]سہ ما مہاہ-و-ماہاہیو مہاک ما ماہاہا
کہاہاہ [16]ماہاہا ہی-ہاہ-و ہی [16]ماہاہا مہاک-ہاہ
:: کہاہا ماہاہ ماہاہا ماہ-سوسہ

ی ماہاہاہا [18]ماہاہ ہی [17]ہیو ماہا (8)
[21]ماہ-و-سوسہ [20]سے [19]مہاہ ماہا ۰ ماہاہ

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(1) So W, BK; the rest کہاک. (2) MR, MR1, J rightly add ۱ here. (3) So W, BK; the rest کہاں. (4) So W; *nâhîdŏ* (reflection, P. نهيدن = to reflect): better ماوسہا as in the rest. (for ماوسہا): If you ask (my) private (opinion). (5) MR adds ۱. (6) So W, BK; the rest سے. (7) BK, J ماوسہا: *nîshîv* (P. نشيب = descent). (8) So W, BK; the rest add ۱. (9) J adds ۱. (10) So W, BK; the rest om. (11) MR adds ۱: *jinhârt* (cf. P. زنهاريدن = to teach, to instruct). (12) MR, MR1 add ۱. (13) So W, BK; the rest ی-ہاہ-و-سوسہ. (14) So W, BK; the rest add ۱. (15) So W, BK: *dijandyîsh* (P. دزديس = forthwith): better ماہاہاہا as in the rest; *nisangîhâ*—cf. § I. (16) So W, BK; the rest add ۱. (17) MR, MR1 add ۱. (18) MR1 ہاہ. (19) J adds ۱. (20) MR ہاہ; MR1 ہ-سہا. (21) BK ماہ-سہ.

(9) [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

(10) [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
(11) [illegible]

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(1) MR, MR_1 add [illegible]. (2) MR, MR_1, BK omit initial [illegible]. (3) *dêrîk*: P. [illegible]. (4) So W, BK; the rest [illegible]. (5) BK [illegible]. (6) MR_1, J [illegible]. (7) So W, BK; or, better [illegible] as in the rest. (8) So W, BK; the rest [illegible]. (9) MR [illegible]. (10) J om. (11) So W, BK; the rest [illegible]. (12) BK [illegible]. (13) So W, BK; better [illegible] as in the rest. (14) MR, MR_1 add [illegible]. (15) BK [illegible]. (16) So W, BK the rest [illegible]. (17) J [illegible]. (18) J [illegible]. (19) BK [illegible].

ﻣﺎﻧﻮﺷﭽﻬﺮ ! ﻣﻨﻮﭼﻬﺮ ﻋﻠﯽ ! ﺍﻟﻠﻪ ﺍﻟﺼﻤﺪ [1]ﻋﻠﯽ ﺍﻟﻌﻠﻲ
:: ﻣﻨﻮﭼﻬﺮ ﻋﻠﯽ ! ﺍﻟﻠﻪ [2]ﺍﻟﺼﻤﺪ [3]ﺍﻟﻌﻠﻲ ، ﺍﻟﻠﻪ [4]ﻋﻠﯽ ﻋﻠﯽ

(12) ﻣﻨﻮﭼﻬﺮ ، ﺍﻟﻠﻪ [5]ﺍﻟﻌﻠﻲ ﻋﻠﯽ ﻣﻨﻮﭼﻬﺮ
[6]ﻣﻨﻮﭼﻬﺮ ﺍﻟﻠﻪ ! ﻣﻨﻮﭼﻬﺮ ﻣﻨﻮﭼﻬﺮ ﻋﻠﯽ ﺍﻟﻌﻠﻲ
[7]ﻣﻨﻮﭼﻬﺮ ! ﺍﻟﻠﻪ ، ﻋﻠﯽ ﻣﻨﻮﭼﻬﺮ ! ﺍﻟﻠﻪ ﻋﻠﯽ
ﺍﻟﻠﻪ ﺍﻟﻠﻪ ﺍﻟﻠﻪ ﻋﻠﯽ ﻋﻠﯽ ﺍﻟﻠﻪ ! ﻣﻨﻮﭼﻬﺮ

(13) ﺍﻟﻠﻪ ﻋﻠﯽ [10]ﻭﺍﻟﻠﻪ ﻣﻨﻮﭼﻬﺮ ﻋﻠﯽ ﻣﻨﻮﭼﻬﺮ [11]ﻋﻠﯽ ﻣﻨﻮﭼﻬﺮ
:: ﻋﻠﯽ ﻋﻠﯽ

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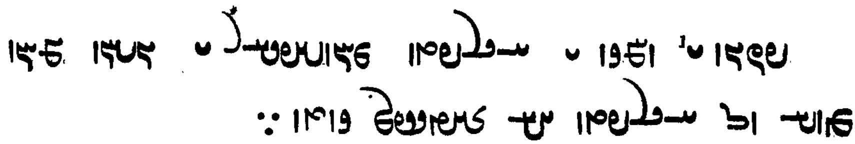
(1) MR, MR_1 add ! . (2) So W, BK; the rest om. (3) So W, BK; the rest ﺍﻟﻌﻠﻲ ! . (4) MR ﻟﺎ ﻋﻠﯽ ; MR_1, J ﻟﺎ ﺍﻟﻌﻠﻲ for ﺍﻟﻌﻠﻲ . (5) MR, MR_1 om. (6) J omits ﻣﻨﻮﭼﻬﺮ . (7) P. اوستام = confidence. (8) So W, BK; the rest om. (9) MR ﺍﻟﻠﻪ-ﻣﻨﻮﭼﻬﺮ . (10) MR_1, J ﻭﺍﻟﻠﻪ . (11) So W, BK; better ﻋﻠﯽ as in the rest.

EPISTLE II.

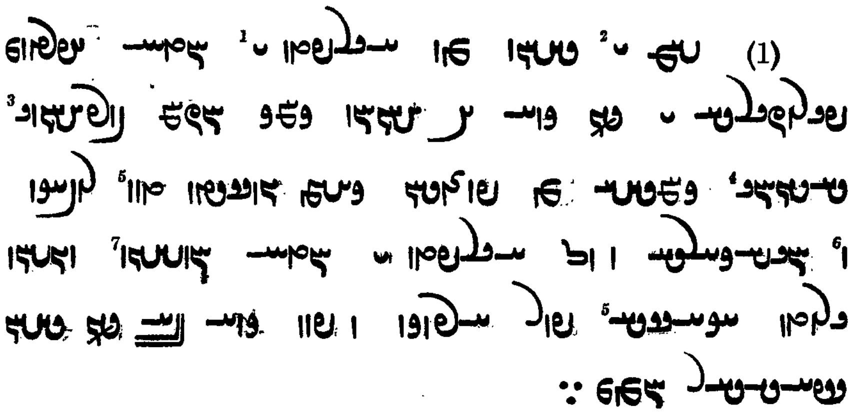
TO HIS BROTHER ZÂDSPARAM

:o:

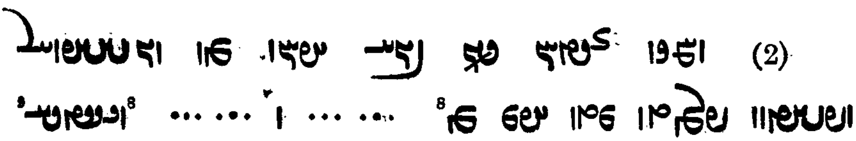


CHAPTER I.

(1)



(2)



(1) J om. (2) MR, MR1 om. (3) BK [illegible]. (4) All but W, BK rightly add [illegible]. (5) MR, MR1, J add [illegible]. (6) MR, MR1, J om. (7) BK [illegible]:— *hû-nishîn.* (8) So W; MR, MR1, J fill up the blank by the words [illegible]; BK also leaves a blank space and the words [illegible] are inserted by a later hand. (9) So W, BK; better [illegible] as in the rest,

ᠬᠠᠭᠠᠨ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠶᠢᠨ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠤᠶᠤ᠂ ᠲᠡᠭᠦᠨ ᠤ ᠬᠤᠶᠢᠰᠤᠨ ᠳᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠶᠢᠨ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠤᠶᠤ᠃ ᠲᠡᠭᠦᠨ ᠤ ᠬᠤᠶᠢᠰᠤᠨ ᠳᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠶᠢᠨ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠤᠶᠤ᠃ ᠲᠡᠭᠦᠨ ᠤ ᠬᠤᠶᠢᠰᠤᠨ ᠳᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠶᠢᠨ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠤᠶᠤ᠃ ᠲᠡᠭᠦᠨ ᠤ ᠬᠤᠶᠢᠰᠤᠨ ᠳᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠶᠢᠨ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠤᠶᠤ᠃ ᠲᠡᠭᠦᠨ ᠤ ᠬᠤᠶᠢᠰᠤᠨ ᠳᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠶᠢᠨ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠤᠶᠤ᠃ ᠲᠡᠭᠦᠨ ᠤ ᠬᠤᠶᠢᠰᠤᠨ ᠳᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠶᠢᠨ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠤᠶᠤ᠃

(4) ᠲᠡᠭᠦᠨ ᠤ ᠬᠤᠶᠢᠰᠤᠨ ᠳᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠶᠢᠨ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠤᠶᠤ᠃ ᠲᠡᠭᠦᠨ ᠤ ᠬᠤᠶᠢᠰᠤᠨ ᠳᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠶᠢᠨ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠤᠶᠤ᠃ ᠲᠡᠭᠦᠨ ᠤ ᠬᠤᠶᠢᠰᠤᠨ ᠳᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠶᠢᠨ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠤᠶᠤ᠃ ᠲᠡᠭᠦᠨ ᠤ ᠬᠤᠶᠢᠰᠤᠨ ᠳᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠶᠢᠨ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠤᠶᠤ᠃ ᠲᠡᠭᠦᠨ ᠤ ᠬᠤᠶᠢᠰᠤᠨ ᠳᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠳᠠᠯ ᠶᠢᠨ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠤᠶᠤ᠃

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(1) J ᠪᠤᠶᠤ᠂ ᠪᠤᠶᠤ᠂ ᠪᠤᠶᠤ᠂ ᠪᠤᠶᠤ ; MR adds ᠪᠤᠶᠤ . (2) All but W add ᠪᠤᠶᠤ . (3) MR, MR_1, J add ᠪᠤᠶᠤ . (4) BK ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ . (5) BK ᠳᠤᠭᠤᠷ . (6) MR_1, J ᠲᠤᠭᠤᠷ . (7) BK, J om. (8) P. با هم = together; along with; mutual. (9) So W, BK:— *aûptak* (fr. *aûptâdan*) = occurence; better MR, MR_1, J ᠪᠠᠢᠳᠠᠯ . (10) J ᠬᠤᠶᠢᠰᠤᠨ ᠳᠤᠭᠤᠷ for ᠬᠤᠶᠢᠰᠤᠨ ᠤ ᠳᠤᠭᠤᠷ : West reads — *vach dahishnŏ* : better *uzîhishnŏ* (Av. $\sqrt{}$ + ᠪᠤᠶᠤ = to come out, to issue) = exposition, explanation. (11) BK ᠳᠤᠭᠤᠷ . (12) BK, MR_1 ᠪᠤᠶᠤ᠂ . (13) MR ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ . (14) MR ᠪᠤᠶᠤ ᠪᠤᠶᠤ᠂ . (15) P. تهی — تهی : *lit.*,=empty, void. (16) BK om. (17) MR, MR_1, J add ᠪᠤᠶᠤ . (18) *zarîk* (Av. $\sqrt{}$ = to torment). (19) cf. P. جسک .

ꬹꬵꬱ ꬹꬵꬱ[2] ꬹꬵꬱꬹꬵꬱ ꬹꬵꬱ ꬹꬵꬱꬹꬵꬱ[1] ꬹꬵꬱ ꬹꬵꬱꬹꬵꬱ ꬹꬵꬱ ꬹꬵꬱꬹꬵꬱ ꬹꬵꬱ
ꬹꬵꬱ[4] ꬹꬵꬱ ꬹꬵꬱꬹꬵꬱ ꬹꬵꬱ ꬹꬵꬱꬹꬵꬱ ꬹꬵꬱ (5) ꬹꬵꬱꬹꬵꬱ[3] ꬹꬵꬱ
ꬹꬵꬱ ꬹꬵꬱ ꬹꬵꬱ[6] ꬹꬵꬱꬹꬵꬱ ꬹꬵꬱ[5] ꬹꬵꬱ ꬹꬵꬱꬹꬵꬱ ꬹꬵꬱ
ꬹꬵꬱ[11] ꬹꬵꬱ[10] ꬹꬵꬱꬹꬵꬱ[9] ꬹꬵꬱ[8] ꬹꬵꬱ (6) ꬹꬵꬱꬹꬵꬱ[7] ꬹꬵꬱ
ꬹꬵꬱ[15] ꬹꬵꬱ ꬹꬵꬱꬹꬵꬱ[14] ꬹꬵꬱ[13] ꬹꬵꬱ ꬹꬵꬱ[12] ꬹꬵꬱ
ꬹꬵꬱ ꬹꬵꬱ ꬹꬵꬱ ꬹꬵꬱ ꬹꬵꬱ ꬹꬵꬱꬹꬵꬱ ꬹꬵꬱ
ꬹꬵꬱ[20] ꬹꬵꬱ[19] ꬹꬵꬱ[18] ꬹꬵꬱꬹꬵꬱ[17] ꬹꬵꬱ
ꬹꬵꬱ[22] ꬹꬵꬱ ꬹꬵꬱ[21] ꬹꬵꬱ (7) ꬹꬵꬱ
ꬹꬵꬱ ꬹꬵꬱ ꬹꬵꬱ[25] ꬹꬵꬱ[24] ꬹꬵꬱ[23] ꬹꬵꬱ ꬹꬵꬱ

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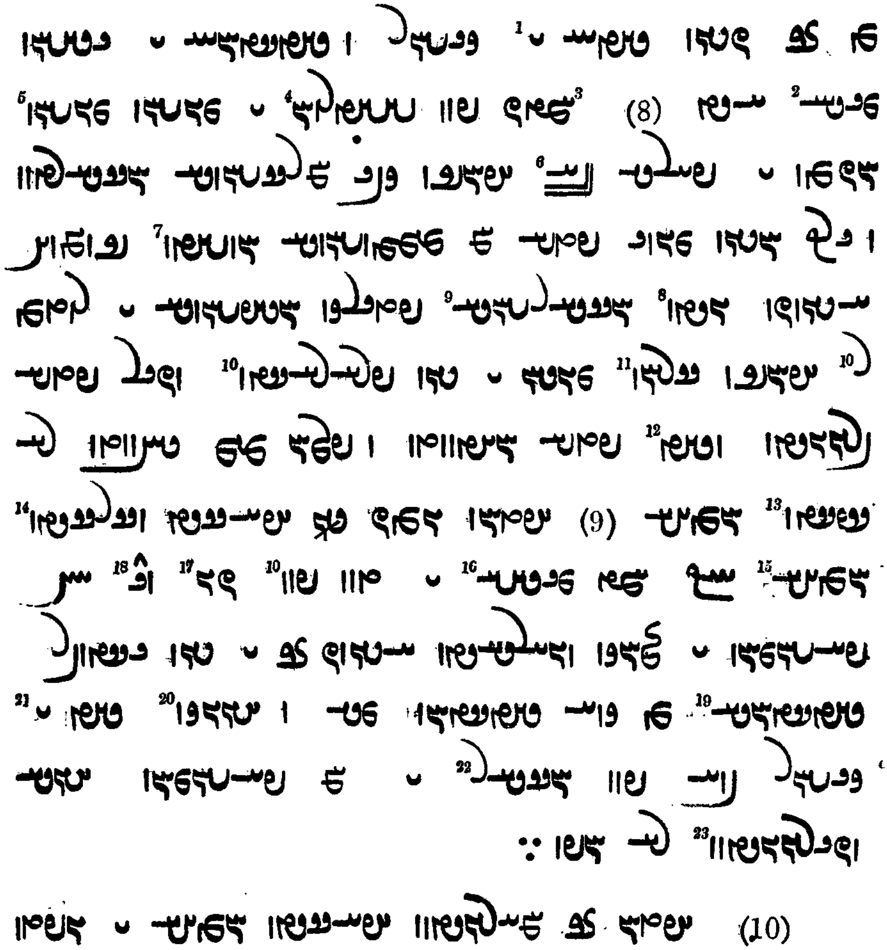
(1) So W, BK; the rest ꬹꬵꬱ . (2) MR ꬹꬵꬱ . (3) So W, BK: West reads *âîn-rastanŏ* : better, MR, MR_1, J ꬹꬵꬱ (*âgavirzît* : Av. ۔ + ۔ = abandon ; quit). (4) So W, BK; better ꬹꬵꬱ (P. عين = eye). (5) Thus W, BK; the rest ꬹꬵꬱ . (6) *gazishn*, P. گزيدن . (7) BK رسيد . (8) MR ꬹꬵꬱ . (9) All but W ꬹꬵꬱ . (10) MR, MR_1, J add ꬹ . (11) MR, MR_1, J add ꬹ . (12) BK ꬹꬵꬱ . (13) Thus W, MR_1, J; West reads *ârtô* = contest: better ꬹꬵꬱ as in MR, BK (as one word: Av. = to contaminate.) (14) West reads *ærâstih* : better, *ârâstih* = embellishment, order. (15) MR_1 ; J . (16) MR, MR_1, J add ꬹ . (17) Thus all . West reads *vahâr* (P.): better ꬹ . (18) *avrangîhatâr* : cf. P. اورنگ or آورنده = fraud, deceit. (19) BK, J ꬹꬵꬱ . (20) *ârangîhâtar* : cf. P. آرنگ = grief, trouble , deceit : MR separates the last 2 words thus :— ꬹꬵꬱ ꬹꬵꬱ . (21) MR, MR_1, J rightly add ꬹ . (22) *khâr-matîh*. (cf. P. خور despicable ; vile ; abject) : MR_1, J, MR, ꬹꬵꬱ . (23) MR, MR_1, J add ꬹ . (24) MR ꬹꬵꬱ . (25) BK ꬹꬵꬱ for ꬹꬵꬱ .



(1) MR om. (2) *masâî* (Av. [Pahlavi] = greatness). (3) MR, MR1, J prefix [Pahlavi]. (4) So W, BK; the rest [Pahlavi] : *shâturvân* (P. شادروان or شادربان house, mansion). (5) So W, BK; the rest om. (6) MR, MR1, J add [Pahlavi]. (7) *avôsht* (P. گشتن – گردیدن) = unchanged, unaltered. (8) MR, MR1, J add [Pahlavi]. (9) MR [Pahlavi]. (10) MR, MR1, J add [Pahlavi]. (11) MR, MR1, J add [Pahlavi]. (12) West reads *vasht* = altered : better, read *va dât.* (13) cf. P. [illegible] = offensive. (14) MR [Pahlavi], MR1 [Pahlavi]. (15) J omits the last 6 words. (16) cf P. [illegible] = to squeeze, to press. (17) P. چین = wrinkle. (18) BK [Pahlavi], and J, MR, MR1 [Pahlavi] for [Pahlavi]. (19) So W, BK; the rest [Pahlavi]. (20) MR, MR1 [Pahlavi]. (21) J omits the last 8 words. (22) BK [Pahlavi]. (23) MR [Pahlavi]; MR1, J [Pahlavi],

ⲉⲣⲁⲥ ⲁⲡⲁⲥ ⲙ ⲫⲉ ⲁⲡⲁⲥ-ⲁⲡⲟⲥ ⲙⲁⲓ ⲁⲡⲁⲥ
ⲉⲧⲉⲓⲙ-ⲙ ⲁⲡⲁⲁⲡⲟⲥ-ⲙ ⲩⲟⲩ ⲁⲡⲁⲁⲡⲟⲥ ⲉⲧⲉ ⲉⲩⲁⲓ
ⲫⲉ ⲁⲡⲁⲡⲁ ⲁⲡⲁⲩ-ⲙⲁ ⲁⲥⲟⲩⲁⲙ ⲁ ⲙⲫⲁⲓ ⲁⲩⲁ ⲁⲡⲁⲁⲡⲟⲥ-
ⲙ ⲫⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲉⲣⲁⲓ ⲁⲡⲁⲁⲡⲟⲥ ⲉ ⲁⲓⲫ ⲁⲡⲁⲡⲁ[19]
ⲙⲫⲁ-ⲙ-ⲁⲡⲁ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲉⲣⲁⲓ ⲁⲡⲁⲁⲡⲟⲥ[18]·
ⲁⲡⲁⲡⲁ-ⲙ-ⲁⲡⲁ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲙⲫⲁ ⲁⲡⲁ-ⲙⲁⲓ[17]-ⲙⲁⲁⲁ-ⲙ-ⲁⲡⲁ.
ⲙⲫⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲙⲫⲁ ⲁⲡⲁ-ⲙⲁⲓ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ-ⲙ ⲁⲡⲁⲁⲡⲟⲥ
ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ (13)
ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡ ⲁⲡⲁⲁⲡⲟⲥ[16] ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ
ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ[15] ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ
ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ[14] ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ[13] ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ
ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ[12] ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ[11] ⲁⲡⲁⲁⲡⲟⲥ (12) ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ
ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ
ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ[10] ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ
ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ
ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ
ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ
ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ
ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ ⲁⲡⲁⲁⲡⲟⲥ

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(1) MR ⲁⲩⲁ. (2) BK ⲙⲫⲁ-ⲙⲁⲫⲁ. (3) BK ⲁⲥⲁⲡⲏ. (4) So W, BK; the rest add ⲁⲡⲁⲁⲡⲟⲥ ⲫⲉ. (5) MR, MR_1, add ⲙⲉ; J adds ⲫⲉ. (6) MR, MR_1, J ⲁⲡⲁⲙ. (7) MR_1, J ⲥⲁⲫⲁⲓⲣ. (8) MR, MR_1, J ⲙⲁⲁⲁⲁⲁⲁⲁ. (9) MR, MR_1 ⲙⲁⲁⲁⲁⲁⲁⲁ; J ⲙⲁⲁⲁⲁⲁⲁ. (10) BK ⲁⲡⲁⲁⲁⲁ. (11) MR, MR_1, J ⲙⲉ; (12) So W; BK ⲁⲡⲁⲁⲁⲁⲉ; MR, MR_1, J ⲁⲡⲁⲁⲁⲁⲉ. (13) MR ⲥⲁⲫⲉⲣⲁⲙ. (14) BK adds ⲫⲉ. (15) MR om. (16) MR ⲫⲉ. (17) cf. P. وخشی = a garment of fine texture ; or وخشی = lameness : *lit.* a disease in the feet of asses which makes them lame (Steingass). (18) So W, BK : *vêshî-ait* = is become more ; or, MR ⲁⲩ-ⲁ-ⲁⲩ ; MR ⲁⲡⲁ-ⲁ-ⲁⲁ ; J ⲁⲡⲁ-ⲁ-ⲁⲁⲁ (*kasîhêt* = is become less). (19) So W; the rest ⲁⲡⲁⲁⲡⲟⲥ.

ایشان[1] (14) دیدند[2] و گواه[3] و گفت[4] ایشان
بر[5] صدق ایشان و بر اسلام ایشان و بر ایمان
ایشان و بر[6] توکل[7] ایشان بر خدای و بر[8]
دیدن ایشان خدای را و بر[9] شناختن ایشان
دین (15) ایشان بر[10] ایشان[11] گذشته بود
ایشان[12] بدو و بر ایشان[13] که ایشان
را ایشان[14] و بر[15] ایشان[16] گواهی
که او[17] داد بر ایشان که ایشان
بر[18] گذشته بود و[19] بر[20] ایشان :.
(16) ایشان[21] بر[22] بدو و بر[23] ایشان[24] و[25]
بر[26] که

(1) MR ایشان; MR1, J بر ایشان. (2) MR, MR1, BK دید; J دید. (3) BK om. (4) MR om. (5) MR, MR1, J add ا. (6) MR توکل; J توکل. (7) West reads *an-zanâîshnîktar* (P. زدن = to sleep, slumber) = unslumberable: or, read, *an-zôhêshnîktar* = disapproved (cf. P. زهش = praise, approbation) (8) *khûrânîhâtar* = more consumingly; or, *un-rânîhâtar* (cf. P. راندن = to drive away) = more pressingly. (9) MR, MR1, J add ه. (10) So W, BK; better بدو as in the rest. (11) J ایشان. (12) J بدوستی. (13) MR MR1, J add ا. (14) MR, MR1, J add ه. (15) MR makes the following note on the margin: تا اینجا از کتاب دیگر نوشتم و باز ازینجا از کتاب کهنه نوشتم. (16) MR1, J بدوستی. (17) BK adds ه. (18) MR adds ا. (19) MR adds ه. (20) MR بدو بر. (21) So W; the rest بدو بر for بدو. (22) MR om. (23) MR بدوستی. (24) BK بدوستی. (25) MR, MR1, J om. (26) MR adds ه.

ﺍﻟﺬﻱ[1] ﻫﻮ ﺍﻟﺮﺃﺱ ﻟﻜﻞ ﺭﺋﺎﺳﺔ ﻭﺳﻠﻄﺎﻥ[2] ﻭﻗﻮﺓ ﻭﺳﻴﺎﺩﺓ[3]
ﻭﻛﻞ ﺍﺳﻢ ﻳﺴﻤﻰ ﻟﻴﺲ ﻓﻲ ﻫﺬﺍ ﺍﻟﺪﻫﺮ ﻓﻘﻂ ﺑﻞ ﻓﻲ ﺍﻟﺪﻫﺮ[4]
ﺍﻟﻌﺘﻴﺪ[5] ﺃﻳﻀﺎ ﻭﻗﺪ ﺃﺧﻀﻊ ﻛﻞ ﺷﻲﺀ ﺗﺤﺖ ﺃﻗﺪﺍﻣﻪ[6] ﻭﺟﻌﻠﻪ
ﺭﺃﺳﺎ[7] ﻓﻮﻕ ﻛﻞ ﺷﻲﺀ ﻟﻠﻜﻨﻴﺴﺔ ﺍﻟﺘﻲ ﻫﻲ ﺟﺴﺪﻩ ﻣﻠﺊ ﺍﻟﻜﻞ
ﻓﻲ ﺍﻟﻜﻞ[8] (17) ﻭﺃﻧﺘﻢ ﺃﻳﻀﺎ ﺍﻟﺬﻳﻦ ﻛﻨﺘﻢ ﻣﻴﺘﻴﻦ ﺑﺎﻟﺬﻧﻮﺏ[9]
ﻭﻏﻠﻔﺔ ﺟﺴﺪ ﺧﺘﺎﻧﻜﻢ[10] ﺃﺣﻴﺎﻫﻢ[11] ﻣﻌﻪ ﻭﺳﺎﻣﺤﻜﻢ ﺑﺠﻤﻴﻊ
ﺫﻧﻮﺑﻜﻢ[12] ﻭﻣﺤﻰ ﺍﻟﺼﻚ[13] ﺍﻟﺬﻱ ﻛﺎﻥ ﻋﻠﻴﻨﺎ ﻭﺍﻟﻔﺮﺽ ﺍﻟﺬﻱ
ﻛﺎﻥ ﻣﻀﺎﺩﺍ ﻟﻨﺎ ﻭﺃﺯﺍﻟﻪ ﻣﻦ ﺍﻟﻮﺳﻂ ﻭﺳﻤﺮﻩ[14] ﻋﻠﻰ ﺍﻟﺼﻠﻴﺐ[15]
ﻭﺟﺮﺩ ﺍﻟﺮﺋﺎﺳﺎﺕ[16] ﻭﺍﻟﺴﻠﻄﺎﻧﻴﺎﺕ ﻭﺃﺷﻬﺮﻫﻢ ﺟﻬﺎﺭﺍ[17]
ﻭﺟﻌﻞ ﻧﺼﺮﺗﻪ ﻋﻠﻴﻬﻢ ﻓﻲ ﺍﻟﺼﻠﻴﺐ ﺁﻣﻴﻦ ۞

CHAPTER II

(1) ﻭﻛﻢ ﻛﻨﺖ ﺃﻳﻀﺎ[18] ﺃﻧﺎ ﺍﻟﺬﻱ ﺃﺗﻴﺖ[19] ﻭﺃﻋﻠﻤﺘﻜﻢ[20] ﺑﺎﻟﺴﻼﻡ[21]
ﺍﻟﺬﻱ ﻫﻮ ﻟﻲ[22] ﻭﻟﻜﻢ ﺃﻳﻀﺎ[23] ﻭﻟﻜﻦ[24] ﺑﻌﺪ ﺃﻥ[25] ﺍﺳﺘﻬﺰﺃ ﺑﻲ[26]

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(1) So W, BK; the rest om. (2) MR, J om. (3) MR ﻭﺳﻠﻄﺎﻥ. (4) MR omits ﻭﻓﻲ ﺍﻟﺪﻫﺮ and adds ﺍﻟﻌﺘﻴﺪ. (5) MR ﻭﻗﺪ. (6) MR$_1$, J ﺍﻗﺪﺍﻣﻬﻢ. (7) J ﺭﺃﺳﺎ. (8) BK ﻓﻲ ﺍﻟﻜﻞ; MR$_1$, J ﻓﻲ ﻛﻞ. (9) So W only; better omit as in the rest. (10) MR$_1$, J ﺍﻭ ﺍ. (11) MR ﻭﺍﺣﻴﺎﻫﻢ; MR, MR$_1$, J add ﺍ: West reads *vâmishnîh* = advance: better, *nâmgânih* = name by name. (12) BK ﺫﻧﻮﺑﻪ. (13) MR, MR$_1$, J ﺻﻚ. (14) MR ﻭﺳﻤﺮﻩ. (15) MR$_1$, J ﻋﻠﻴﻪ for ﻋﻠﻰ ﺍ. (16) MR ﺍﻟﺮﺋﺎﺳﺎﺕ. (17) MR ﺍﻟﺴﻠﻄﺎﻧﻴﺎﺕ for ﺍﻟﺴﻠﻄﺎﻧﻴﺎﺕ ﻭﺍﺷﻬﺮﻫﻢ. (18) MR$_1$, J ﺍﻧﺎ ﻛﻨﺖ. (19) MR ﺍﻟﻴﻜﻢ: *khûrtak nigîrît* = found fault with (P. خورده گیرت fault) (20) MR adds ﻭ. (21) BK adds ﻭ. (22) MR, MR$_1$, J add ﻭ. (23) MR om. (24) MR$_1$ ﻭﻟﻜﻦ ﺍﻳﻀﺎ and J ﻭﻟﻜﻦ ﺍﻳﻀﺎ for ﻭﻟﻜﻢ ﺍﻳﻀﺎ. (25) MR ﺍﻟﺬﻱ ﺑﻌﺪ ﺍﻥ; MR$_1$, J ﺍﻟﺬﻱ ﺑﻌﺪ ﺍﻥ. (26) MR ﺍﻟﻴﻬﻮﺩ.

ﻫﻤﻪ ﺑﺎﺷﺪ ﺍﻛﺮ ﺍﻧﺪﻙ ﺍﻓﺘﺪ[1] ﻛﻪ[2] ﺍﻛﻨﻮﻥ ﻣﻨﻮﺷﭽﻬﺮ ﻭ ﺑﺎﻗﻲ ﻫﻤﻪ
ﺑﺮﺍﺩﺭﺍﻥ ﻭ ﻫﻢ ﺑﺎﻳﺪ ﻛﻪ ﺍﻳﺸﺎﻥ ﺭﺍ ﺩﻋﺎ ﻛﻨﻨﺪ ﻭ ﺍﺯ ﺍﻳﺸﺎﻥ ﻣﺪﺩ
ﺧﻮﺍﻫﻨﺪ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺑﺎ ﻫﻴﭻ ﻛﺲ ﻧﻴﺎﺯ ﻧﺒﺎﺷﺪ ﻭ ﺍﻳﺸﺎﻥ ﺑﺎ ﻫﻤﻪ
ﻛﺲ ﻧﻴﺎﺯ ﺩﺍﺭﻧﺪ ﻭ ﻫﻤﻪ ﺑﺎ ﺍﻳﺸﺎﻥ ﻧﻴﺎﺯ ﺩﺍﺭﻧﺪ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺑﺎ
ﻫﻴﭻ ﻛﺲ ﻧﻴﺎﺯ ﻧﻴﺴﺖ ﻭ ﻫﻤﻪ ﺑﺎ ﻳﻜﺪﻳﮕﺮ ﻧﻴﺎﺯ ﺩﺍﺭﻧﺪ ﻭ ﻫﻴﭻ ﻛﺲ
ﺑﺎ ﻫﻴﭻ ﻛﺲ ﻧﻴﺎﺯ ﻧﺪﺍﺭﺩ ﻭ ﻫﻤﻪ ﺑﺎ ﻳﻜﺪﻳﮕﺮ ﻧﻴﺎﺯ ﺩﺍﺭﻧﺪ ﻭ ﻫﻴﭻ
ﻛﺲ ﺑﺎ ﻫﻴﭻ ﻛﺲ ﻧﻴﺎﺯ ﻧﺪﺍﺭﺩ ﻭ ﻫﻤﻪ ﺑﺎ ﻳﻜﺪﻳﮕﺮ ﻧﻴﺎﺯ ﺩﺍﺭﻧﺪ ﻭ ﻫﻴﭻ
ﻛﺲ ﺑﺎ ﻫﻴﭻ ﻛﺲ ﻧﻴﺎﺯ ﻧﺪﺍﺭﺩ ﻭ ﻫﻤﻪ ﺑﺎ ﻳﻜﺪﻳﮕﺮ ﻧﻴﺎﺯ ﺩﺍﺭﻧﺪ ﻭ ﻫﻴﭻ
ﻛﺲ ﺑﺎ ﻫﻴﭻ ﻛﺲ ﻧﻴﺎﺯ ﻧﺪﺍﺭﺩ ﻭ ﻫﻤﻪ ﺑﺎ ﻳﻜﺪﻳﮕﺮ ﻧﻴﺎﺯ ﺩﺍﺭﻧﺪ ﻭ ﻫﻴﭻ

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(1) MR ﺑﺎ for ﻛﻲ : *nuzúr* (cf. Ar. نزور = little). (2) MR, MR_1, J ﺍﻳﺸﺎﻥ . (3) MR_1 ﺍﻳﺸﺎﻥ . (4) *samînishn* = terror (P. سم = dread, terror). (5) MR ﺍﻳﺸﺎﻥ . (6) J ﻛﻨﺪ . (7) *shikúhênd* (P. شكوهيدن = to be terror-struck (8) MR om. (9) MR_1 adds ﺍ. (10) MR, J om. (11) MR, MR_1, J and ﺍ. (12) BK ﺍﻳﺸﺎﻥ . (13) MR adds ﺍ . (14) MR ﻣﻨﻮﺷﻬﺮ, MR_1, J ﻣﻨﻮﺷﻬﻮﺷﺮ. (15) MR ﺍﻳﺸﺎﻥ. (16) MR adds ﺍ. (17) MR adds ﺍ. (18) MR ﺍﻳﺸﺎﻥ ; MR_1, J ﺍﻳﺸﺎﻧﺮﺍ . (19) MR adds ﺍ. (20) MR ﻣﻮﺳﺎﻳﺪ for ﻣﻮﺳﺎﻳﺪ. (21) So W; BK ﻣ ﺍﻳﺸﺎﻥ ; the rest ﻣﺎﻳﺪ . (22) MR adds ﺍ. (23) MR ﻣﻨﻮﺷﻬﺮ . (24) MR ﻣﻮﺳﺎﻳﺪ . (25) BK ﺩﺍﺭﺩ. (26) BK ﻛﻨﺪ , with ﻛﻨﺪ written above. (27) J ﺍﻛﻨﻮﻥ ; (28) MR adds ﺍ .

ܗܘ ܒܝܬ ܡܫܝܚܐ ܕܥܠ ܟܠ ܡܢ ܕܫܡܗ ܡܬܩܪܐ ܒܫܡܗ ܕܡܪܢ ܢܘܢ ܐܝܟ ܕܐܢ ܐܢܬ ܐܦ ܐܢܬ ܒܝܬ ܐܚܝ ܐܢ ܐܚܬ ܐܦ ܐܚܬ ܒܝܬ ܐܚܝ ܐܢ ܐܚ ܐܦ ܐܚ ܒܝܬ ܐܚܝ ܐܢ ܐܒ ܐܦ ܐܒ ܒܝܬ ܐܚܝ ܐܢ ܒܪ ܐܦ ܒܪ ܒܝܬ ܐܚܝ ܐܢ ܒܪܬ ܐܦ ܒܪܬ ܒܝܬ ܐܚܝ ܐܢ ܐܡ ܐܦ ܐܡ ܒܝܬ ܐܚܝ ܐܢ ܒܥܠ ܐܦ ܒܥܠ ܒܝܬ ܐܚܝ ܐܢ ܒܥܠܬ ܐܦ ܒܥܠܬ ܒܝܬ ܐܚܝ ܐܢ ܚܡ ܐܦ ܚܡ ܒܝܬ ܐܚܝ ܐܢ ܚܡܬ ܐܦ ܚܡܬ ܒܝܬ ܐܚܝ ܐܢ ܚܡܐ ܐܦ ܚܡܐ ܒܝܬ ܐܚܝ ܐܢ ܚܡܬܐ ܐܦ ܚܡܬܐ ܒܝܬ ܐܚܝ ܐܢ ܚܡ ܐܦ ܚܡ ܒܝܬ ܐܚܝ ܐܢ ܚܡܬ ܐܦ ܚܡܬ

𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 [1]𐬎𐬀𐬵𐬌𐬀𐬎𐬌 𐬉𐬀𐬎𐬌 [3]𐬌𐬀𐬵𐬌 [2]𐬉𐬀𐬎𐬌 [1]𐬎𐬀𐬵𐬌𐬀𐬎𐬌
𐬌𐬀𐬎𐬌𐬀𐬌 𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀 𐬉𐬀𐬎𐬌 [4]𐬎𐬀𐬵𐬌𐬀𐬎𐬌 𐬉𐬀𐬎𐬌 [5]𐬵𐬀 [6]𐬌𐬎 𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀 𐬉𐬀𐬎𐬌
𐬉𐬀𐬎𐬌 𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬵𐬀 𐬵𐬀 𐬌𐬀𐬎𐬌𐬀 𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀 𐬌𐬀𐬎𐬌 [7]𐬀 .

∴ 𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀 𐬌𐬀𐬎𐬌𐬀 𐬉𐬀𐬎𐬌 𐬀 𐬵𐬀 (7) 𐬵𐬀 𐬀 𐬉𐬀𐬎𐬌 [8]𐬵𐬀 𐬀 𐬵𐬀 𐬌𐬀𐬎𐬌 [9]𐬭 𐬵𐬌𐬎 𐬌𐬀𐬎𐬌
[10]𐬌𐬀𐬎𐬌𐬀𐬌 𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀 𐬵𐬀 𐬀 𐬵𐬀 𐬵𐬀𐬌 𐬀𐬌𐬎 𐬵𐬌𐬎 𐬌𐬀𐬎𐬌 𐬵𐬀𐬌 𐬀 𐬵𐬀 𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀
[11]𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀 𐬀𐬀𐬀𐬎 𐬌𐬀𐬎𐬌 𐬵𐬀𐬌𐬎 𐬵𐬀 𐬀𐬀 𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀 𐬀𐬀𐬀𐬎
[12]𐬀𐬀𐬀𐬎 𐬀𐬀𐬎𐬌 𐬭 𐬀𐬀𐬎𐬌 𐬵𐬀𐬌 𐬵𐬌𐬎 𐬵𐬀𐬌𐬎 𐬌𐬀𐬎𐬌 𐬀𐬀𐬀𐬎
[14]𐬵𐬀𐬌 𐬵𐬀𐬀𐬀 𐬀𐬀𐬀𐬎 𐬀𐬀𐬎𐬌𐬀𐬎𐬌𐬀 [13]𐬀𐬀𐬎𐬌𐬀 𐬀𐬀 𐬀𐬀𐬎𐬌𐬀 𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀
𐬵𐬀𐬎𐬌𐬀 𐬀𐬀𐬎𐬌 [15]𐬀𐬀 𐬵𐬌𐬎 𐬵𐬀𐬌𐬎 𐬌𐬀 𐬀𐬀𐬎𐬌𐬀𐬎𐬌𐬀 𐬀𐬀𐬎𐬌 𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀
𐬵𐬌𐬎 𐬌𐬀𐬎 𐬵𐬌𐬎 (8) 𐬀𐬀𐬎𐬌𐬀 [16]𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀 𐬀𐬀𐬎𐬌 ∴ 𐬀𐬀𐬎𐬌𐬀𐬎𐬌𐬀
𐬀𐬀𐬎𐬌 𐬵𐬌𐬎 𐬀 𐬵𐬀𐬌 [19]𐬀 𐬀𐬀𐬎𐬌 [18]𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀 [17]𐬀𐬀𐬎𐬌 𐬀𐬀 𐬀𐬀𐬎𐬌𐬀 𐬵𐬌𐬎 𐬵𐬀𐬌

[17]𐬀𐬀𐬎𐬌 𐬀 𐬵𐬀𐬌 𐬀𐬀𐬎𐬌𐬀 𐬀𐬀 𐬀𐬀𐬎𐬌 𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀 𐬀 𐬵𐬀𐬌 𐬀𐬀𐬎𐬌𐬀𐬎𐬌𐬀

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(1) MR 𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀. (2) MR 𐬉𐬀𐬎𐬌. (3) So W: MR, MR1, J 𐬌𐬀𐬎𐬌; better BK 𐬌𐬀𐬎𐬌. (4) Thus all; better 𐬌𐬎𐬵𐬀𐬎𐬌 (*pêsh-mâl*). (5) MR om. (6) MR 𐬵𐬀. (7) MR, MR1, J om. (3) MR1 adds 𐬵𐬀𐬌 𐬵𐬀 ; J adds 𐬵𐬀𐬌 𐬀 𐬵𐬀 . (9) MR 𐬌. (10) BK 𐬌𐬀𐬎𐬌𐬀𐬌𐬎𐬀𐬌; MR, MR1, J add 𐬀. (11) BK 𐬨𐬀𐬭𐬎𐬀𐬭𐬎𐬀. (12) BK 𐬌 𐬀. MR1, J, MR 𐬀𐬀𐬎𐬌𐬀𐬎𐬌 for 𐬀𐬀𐬎𐬌𐬀𐬎𐬌. (13) MR1, J 𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌. (14) MR1 adds . (15) So W; BR 𐬌𐬀: better MR, MR1, J 𐬀: for 𐬀𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 cf. Pah. Vd. 7§ 43 com. For 𐬌𐬀𐬎𐬌𐬀𐬎𐬌 see Ep. I, Ch. VI § 6, note 21 (16) MR adds 𐬀 𐬵𐬀; MR1, J add 𐬵𐬀 . (17) MR 𐬌𐬀𐬎𐬌𐬀 (18) MR1, J add . (19) Thus all but J ; J rightly omits it.

ﻛﻪ ﺑﺮﺍﻱ ﺍﻳﺸﺎﻥ ﺩﺭ ﺯﻳﺞ[24]-ﻫﺎﻱ ﺧﻮﺩ ﺍﻳﺮﺍﺩ ﻛﺮﺩﻩ ﺍﻧﺪ ﻭ
ﺍﻳﺸﺎﻥ ﺭﺍ ﺩﺭ ﺍﻳﻦ ﺑﺎﺏ ﺣﺠﺖ[22] ﻧﻴﺴﺖ ﻭ ﺍﻳﺸﺎﻥ[21] ﻫﻢ ﺩﺭ ﺍﻳﻦ
ﺑﺎﺏ ﺑﻪ ﺍﻳﺸﺎﻥ ﺍﻗﺘﺪﺍ ﻧﻤﻲ ﺗﻮﺍﻥ ﻛﺮﺩ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺩﺭ
ﺍﻳﻦ ﺑﺎﺏ ﺳﻨﺪ ﻧﻤﻲ ﺗﻮﺍﻥ ﺳﺎﺧﺖ ﻭ ﺍﻳﺸﺎﻥ[19] ﻫﻢ ﺩﺭ ﺍﻳﻦ
ﺑﺎﺏ[18] ﺑﻪ ﻫﻴﭻ ﻛﺲ ﺣﺠﺖ ﻧﻴﺴﺖ ﻭ ﺍﻳﺸﺎﻥ[17] ﻫﻢ ﺩﺭ ﺍﻳﻦ ﺑﺎﺏ
ﺑﻪ ﻫﻴﭻ ﻛﺲ ﺣﺠﺖ ﻧﻴﺴﺖ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺩﺭ ﺍﻳﻦ ﺑﺎﺏ[16] ﺳﻨﺪ ﻧﻤﻲ
ﺗﻮﺍﻥ ﺳﺎﺧﺖ (10) ﺍﻣﺎ ﺍﺑﻮﺍﻟﻮﻓﺎ ﺑﻮﺭﻳﺤﺎﻥ[15] ﻛﻪ ﺩﺭ ﺍﻳﺸﺎﻥ[14]
ﺑﺴﻴﺎﺭ[13] ﺧﻄﺎﻫﺎ ﺍﺳﺖ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺩﺭ ﻫﻴﺌﺖ[12] ﻣﻌﺘﺒﺮ ﻧﻴﺴﺖ
ﻭ ﻛﺘﺎﺏ ﻭﻱ ﻛﻪ[11] ﻣﺸﺘﻤﻞ ﺑﺮ ﺍﻳﺮﺍﺩ[10] ﻫﺎﺳﺖ ﻭ ﺑﻪ[9] ﺍﻳﺸﺎﻥ
ﻣﺸﻐﻮﻝ[8] ﻧﻴﺴﺖ ﻭ ﺑﻪ[7] ﺍﻳﺸﺎﻥ ﻣﺸﻐﻮﻝ ﻧﻴﺴﺖ ﻭ ﺍﻳﺸﺎﻥ[6]
ﺑﺴﻴﺎﺭ ﻛﺲ ﻧﻴﺴﺖ ﻛﻪ ﺑﻪ ﺍﻳﺸﺎﻥ ﻣﺸﻐﻮﻝ ﺑﺎﺷﺪ (9) ﺍﻣﺎ ﺍﺑﻮﺍﻟﻮﻓﺎ[5]
ﻫﻢ[4] ﺍﻳﺸﺎﻥ ﺭﺍ ﺩﺭ ﺍﻳﻦ ﺑﺎﺏ ﺳﻨﺪ ﻧﻤﻲ ﺗﻮﺍﻥ ﺳﺎﺧﺖ ﻭ ﺍﻳﺸﺎﻥ
ﺑﺴﻴﺎﺭ ﺧﻄﺎﻫﺎ ﺩﺍﺭﻧﺪ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺩﺭ ﺍﻳﻦ ﺑﺎﺏ[3] ﺳﻨﺪ ﻧﻤﻲ ﺗﻮﺍﻥ
ﺳﺎﺧﺖ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺩﺭ ﺍﻳﻦ ﺑﺎﺏ[2] ﺳﻨﺪ ﻧﻤﻲ ﺗﻮﺍﻥ ﺳﺎﺧﺖ[1]

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(1) So W, BK; MR ﻣﻌﺘﺒﺮﻧﺪ ; better MR_1, J ﻣﻌﺘﺒﺮﻧﺪ . (2) So W, BK; MR_1, J ﻣﺸﻐﻮﻝ ; MR ﻣﺸﻐﻮﻝ . (3) So all but MR; better MR ﺍﻳﺸﺎﻥ . (4) J ﻫﻢ ﺍﻳﺸﺎﻥ . (5) BK ﺍﺑﻮﻭ . (6) MR_1 adds ﺍ. (7) MR, J ﻭ for ﺑﻪ ; MR_1 ﺍﻳﺸﺎﻥ for ﻭ ﺑﻪ ; J has, on the margin, ﻭ ﺑﺴﻴﺎﺭﻧﺪ for ﻭ ﺑﺴﻴﺎﺭ ﺍﻧﺪ . (8) *zîg* (P. زیج — زیچ = astronomical tables). This word is written indifferently in the MSS., in this section and the following, as ﺍﻳﺮﺍﺩ, ﺍﻳﺮﺍﺩ—ﺍﻳﺮﺍﺩ and ﺍﻳﺮﺍﺩ : the last, being the correct form, is adopted throughout. (9) BK, MR_1 ﺍﻳﺸﺎﻥ ; J ﺍﻳﺸﺎﻥ ﻧﻴﺰ . (10) MR adds ﻫﻢ. (11) MR om. (12) MR ﺑﻄﻠﻴﻤﻮﺱ (بطليموس = Ptolemy). (13) MR, MR_1, J ﺑﺴﻴﺎﺭ. (14) BK ﺑﺴﻴﺎﺭ . (15) MR_1, J add ﺍ. (16) *an-ârangak* (P. آرنگ = doubt, suspicion.) (17) BK, MR_1, ﺍﻳﺸﺎﻥ—. (18) MR ﺍﻳﻦ . (19) BK, MR_1, J ﺍﻳﺸﺎﻥ . (20) BK, J ﺍﻳﺸﺎﻥ : for ﺍﻳﺮﺍﺩ (P. کیوان). (21) BK ﻭ (22) Thus W; better MR ﺍﻳﺸﺎﻥ ; BK, MR_1, J ﺑﺮ ﺍﻳﺮﺍﺩ for ﺑﺮ ﺍ ﺍﻳﺸﺎﻥ . (23) MR, MR_1, J add ﺍ . (24) BK, MR_1, J ﺑﺮﺍﻳﺮﺍﺩ .

[illegible] (11) [illegible]

[illegible] (12) [illegible]

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(1) BK [illegible] for [illegible]. (2) So W; BK [illegible]; better MR [illegible]; MR1, J [illegible] for [illegible]. (3) All MSS. omit here [illegible] by mistake. (4) BK [illegible] for [illegible]. (5) Thus W, BK; better MR, MR1, J [illegible]. (6) BK [illegible]. (7) BK [illegible]; MR, MR1, J [illegible]. (8) MR [illegible]. (9) So W; the rest om. (10) So W, BK; the rest om. (11) BK [illegible]. (12) BK, MR1, J [illegible]. (13) So W; BK [illegible] with [illegible] written above [illegible]; MR [illegible]; better, MR1, J [illegible]. (14) MR, MR1, J omit [illegible] and add [illegible]. (15) MR1, J [illegible]. (16) So W; MR, MR1, J om: BK has [illegible] for the last 3 words. (17) MR, MR1, J add [illegible]. (18) BK [illegible]; MR1, J [illegible]; MR [illegible]. (19) MR adds [illegible]. (20) MR, J [illegible]: For a new translation of §§ 9-11, see S. B. E. Vol. XXXVII, Intro. pp. xlvi-xlvii. Also, for comments on the same, see pp. 38-40 of the Report of the Proceedings (1890—91——1897—98) of the Society for the Promotion of Researches into the Zoroastrian Religion. (21) BK [illegible]. (22) BK [illegible]. (23) MR adds [illegible]. (24) So MR, MR1, J; W, BK, [illegible]. (25) MR om.

ਸੁਖਮਨੀ ਸੁਖ ਅਮਿਅ ਹਰਿ ਨਾਮੁ ਜਿਸੁ ਰਿਦੈ ਵਸੈ ॥ ਸੁਖਮਨੀ
ਸਹਜ ਧੁਨਿ[1] ਰਵਿਆ ਗਿਆਨ ਪ੍ਰਗਾਸ[2] ॥ ਪੂਰਨ ਹੋਆ[3] ਆਸ ਪਿਆਸ[4] ॥
ਚਰਨ ਕਮਲ[5] ਸਿਉ ਲਾਗਾ ਪ੍ਰੀਤ[6] ॥ ਸਭ ਤੇ ਊਚ[7] ਨਿਰਮਲ ਇਹ[8] ਰੀਤ[9] ॥
ਕਹੁ ਨਾਨਕ[10] ਜਿਸੁ ਹੋਆ ਆਪਿ ਸੁਪ੍ਰਸੰਨ ॥ ਸੁਖਮਨੀ ਸੁਖ ਤਾਹੂ ਮਨਿ[11] ਗੰਨ ॥

CHAPTER III

(1) ਸੁਖਮਨੀ ਕਉ ਸੁਖਮਨੀ ਸਹਜ ਕਥੀ ਬੀਚਾਰਿ ॥ ਜੋ ਨਰ ਸੁਨਹਿ[12] ਕਰਹਿ[13] ਮਨਿ[14] ਧਾਰਹਿ[15] ਤਿਨ[16] ਕੀ ਦੂਖ ਪਾਪ ਕਾ ਹਰਿਆ[17] ਭਰਮ ਕਰਮ ਕੇ ਬੰਧਨ[18] ਕਾਟੈ ਹੋਇ ਨਿਰਮਲ ਕਥੀ[19] ਕੀਰਤਨ ਸੁਨਤ ਸਰਧਾ ਕੇ[20] ਪਾਪ ਨਾਸ ॥ (2) ਮਨ ਤਨ ਨਾਮ ਧਿਆਈਐ[21] ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ[22] ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

(1) MR ਸੁਖਮਨ . (2) BK om. (3) So all but MR_1: MR_1 ਹੋਆ for ਪੂਰਨ ਹੋਆ . (4) So W, BK ; the rest ੴ . (5) So W, BK : MR, MR_1 J om. (6) MR_1, J add ੴ . (7) J, MR_1 ਸਭਹੂ . (8) MR ਪਰਮ for ਇਹ ਸਹਜ . (9) MR, MR_1, J add ੴ . (10) BK ਨਾਨਕ ਦਾਸ . (11) MR, MR_1, J add ੴ . (12) BK ਪੜਹਿ . (13) cf. P. رزد or رژد : *rûzdîh* = greed ; or, with the preceding ੴ, read *varanjdîh* : (P. ورنج = greedy). (14) MR om. (15) Thus all , for ਚਿਤ. (16) MR ੴ for ੴ. (17) MR ਸਭ ਦੁਖ ਹਰਿਆ . (18) MR, MR_1, J add ੴ. (19) (cf P. خرده = fault ; criticism). *khârtakchînîh* = fault-finding (cf. P. خورده بينى — خرده بينى = close criticism ; cavilling. (20) BK ਦੁਖ ਪਾਪ ਕੇ . (21) MR ਤੇ. (22) BK, MR_1, J om.

(3) [illegible]

(4) [illegible]

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(1) So W only; the rest [illegible] for [illegible]; MR, MR1, J add [illegible]. (2) MR om. (3) Thus all but MR: *vâî* (P. وایه — وی = part, portion, or cf. P. واپا = the object of a wish, desire, or inclination; necessary (Steingass):—or, read [illegible] for [illegible] as in MR. (4) MR [illegible]. (5) MR om. (6) MR, MR1 add [illegible]. (7) All but W [illegible]. (8) BK [illegible]. (9) MR [illegible]. (10) J [illegible]. (11) MR om. (12) MR [illegible]. (13) MR [illegible]: better, MR1, J [illegible] for the last 3 words. (14) So W, BK; better [illegible] as in the rest. (15) MR om. (16) BK, MR1 om. (17) So W, BK; better [illegible] as in the rest. (18) MR1, J om. (19) MR, MR1, J add [illegible]. (20) MR adds [illegible]. (21) MR om; MR1, J add [illegible]. (22) MR om. (23) So W, BK; the rest [illegible] (*baên ujîhînêt* = comes out, issues (Av. [illegible])). (24) MR adds [illegible]. (25) MR, MR1, J om. (26) MR [illegible]. (27) BK [illegible]. (28) So W := *paltsht* (P. پلشت = impure); better [illegible] as in the rest (*pargast* = perhaps).

(5) ܐܝܟ ܕܐܢ ܐܝܬ ܠܢ ܒܪ ܐܢܫ ܕܥܒܕ ܐܠܗܐ ܘܡܬܟܠܡ ܥܡ ܡܫܝܚܐ[1]
ܒܟܠ ܗܝ ܕܟ ܡܢ ܫܡ ܥܒܕܬܟ ܐܢܐ ܒܥܝ[3] ܘܐܦ[2] ܟܕ ܟܠ
ܒܪܟ ܠ[7]ܝܗܘܕܝ ܒܫ ܠ[6] ܐܝܬܝܗܘܢ ܒܐܡܬ[5] ܠ[4] ܐܝܟ ܡܢ ܡܫܝܚܐ ܐܡܪ
ܐܬܪܡܐܝܬܐ ܐܢܐ ܪܥܝܬܐ[8] ܕܐܠܗܐ ܐܠܗܟ ܡܫܘܚܝܐ ܐܢܐ ܒܫ
ܐܬܐ[11] ܕܐܡܪ ܐ ܟܕ ܐ ܒܟ ܒܫ[11] ܒܫ[10]ܡ ܐ[6]ܡܫܝܚܐ ܒܟ ܒܟ
ܐܢܐ (6)[12]ܒܫ ܒܐܠܗ ܫ ܐܢ ܒ ܐ ܐܬܫ ܐܢ ܒ ܐ ܕܟ
ܐܢ ܒ ܒܟ ܐܐ ܐ[13]ܫ ܐ ܒ ܒ ܒ ܐ ܐ ܒ ܒ ܐ ܐ ܒ ܒ ܐ
ܒܟ ܐ ܒ ܐ ܐ ܒ ܐ ܐ ܒ ܐ

ﻭﺩﺍ ﻫﻤ ـﻤ ﺍﺍﻫﺍﻭ ـﺍﻫﻤﻫ ﺍﻫﺍﺍﻫ ﻫﺍﻭ [1]ﺍﻫﺍﺍﻫﻭـ ﺍﺍﻫ
ﺍﻫﺍ [3]ﻫﺍﻫﻫ ﺍﺍﻫ ـﻭﻫﻤﻫ ـﻤ ﻫ ﻫﺍﻫﻫ [2]ﺍﻫﻫﻫ ـﻭـﻫﻫ
ﻫﻤ [8]ﻭﺩﺍ [7]ﺍﻫﻫﻫ [6]ﻫﻫ (8) ﻫﻫ [5]ﺍﻫﻫﻫ [4]ـﻭـﻭـﻫﻫ
ـﻤ ﺍﻫﺍﻫﺍ ﻫﻫﺍﻫﺍ ﺍﻫﻫﻫـﻫﻫ ﻫ ـﻤﺍ ﻫﻫ [9]ـﻫﻭـﻭـﻫﻫ
[13]ﻫﻫﻫـﻭ [12]ﻫﻫﻫ ـﻫﻭﻫﻫﺍ ﻫﻫ [11]ﻫﻫﻫﻫﺍ ـﻤ ﺍﻫﻫﺍﻫﺍ
[15]ـﻭ ﻫﻫﻫ ـﻭﻫﻫ ﻫﺍﻭ (9) ﻫﻫﻫـﻫﻫ ـﻤ ﺍﺍﻫﺍ ـ ﻫﻫﻫـ [14]ﻫﻫ
[17]ﻫﻫﻫ ـﻫﻫ [16]ﻫﺍﻫﻫ ﺍﺍﻫ ـﻫﻫﻫ ﻫﻫﻫﻫ ﻫﻫﻫـ ـﻤ ﺍﺍﻫﻫ
[20]ﻫﺍﻫ [19]ﻫﻫﻫﻫ ﻫﻫ ﻫﻫﻫﻫ ﺍ ـﻭﻫ ﺍ ـﻭﻫ ـﻭﻫﻫﻫ ﻫﻫﻫﻫ [18]ﻫﻫﺍ
ـ ﻫﻫ ﻫﻫﻫـ ﺍﺍﻫﻫﻫ [21]ـﻫﻫﻫ ـﻭﻫﻫ ﻫﻫﻫ ﻫﻫﻫ ﻫﻫ ـﻫﻫ
:: ﻫﻫﻫﻫﻫﺍ ـﻤ ـﻭﻫﻫ ﻫﻫﻫ ﻫﻫـﻫﻫ

(10) ﻫﻫﻫ ﻫﻫﻫﻫ ﻫﻫ ﺍﻫﻫﻫ ﺍ ـﻭﻫ ﻫﻫﻫ ﻫﻫ ﺍﻫﻫ ـ ﻫﻫﻫـ
ﻫﻫﻫ ﻫﻫ ـ ﻫﻫﻫﻫ ﻫﻫﻫﻫ ﻫﻫﻫﻫﻫ ﻫﻫﻫـﻫﻫﻫ ﻫﻫﻫـﻫﻫ
ـﻤ [24]ﻫﻫﻫـﻫﻫﻫ [23]ﻫ ﻫﻫ [22]ﻫﻫﻫﻫ ﻫﻫﻫﻫﻫ ـﻫﻫﻫﻫ

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(1) BK ﻫﻫﻫـ . (2) MR$_1$, J add ﻫ . (3) So W, BK only = *âztûm*: (cf. P. آزمودہ = ingenious) = most ingenious: better, MR. MR$_1$, J ﻫﻫﻫﻫ for ﻫﻫﻫﻫ ﻫﻫ ; or, change ﻫﻫﻫﻫ to ﻫﻫﻫﻫ . (4) MR adds ـ . (5) BK ﻫﻫﻫ . (6) MR ﻫﻫ for ﻫﻫ ; MR$_1$, J, BK prefix ﻫﻫ to ﻫﻫ . (7) MR, MR$_1$, J add ﻫ . (8) MR adds ﻫ . (9) MR adds ـ ; MR$_1$, J ـ ـﻭﻫـﻫﻫ for ـﻭﻫـﻭـﻫﻫ . (10) MR ﻫﻫﻫﻫﻫﻫ . (11) MR ـﻫﻫﻫﻫ . (12) MR adds ـ . (13) So W only, (*dâshtar* = more maintained); BK ﻫﻫﻫﻫﻫ ; better ﻫﻫﻫﻫﻫ as in the rest. (14) MR adds ـ . (15) MR, MR$_1$, J om. (16) Thus all but MR; better, MR ﻫﻫﻫﻫ ـﻫ for ﻫﻫﻫ ﻫﻫﻫ ـﻫ : West suggests ﻫﻫﻫﻫ for ﻫﻫﻫ ـﻫ . (17) MR, MR$_1$, J ﻫﻫﻫ . (18) MR$_1$ adds ﻫ . (19) BK ـﻫﻫﻫ . (20) J ﻫ for ﻫﻫ . (21) West reads *dah-aê* = thou shalt give: better read, with the preceding word, *patashîhà-ê* = through them; by them. (22) BK ﻫﻫﻫﻫ. (23) MR ﻫﻫ. (24) MR ﻫﻫﻫﻫﻫـﻭـﻭـﻫﻫ .

[Pahlavi][1] [Pahlavi][2] [Pahlavi] (11) [Pahlavi][3] [Pahlavi]
[Pahlavi][4] [Pahlavi][5] [Pahlavi]
[Pahlavi][6] [Pahlavi] (12) [Pahlavi][7]
[Pahlavi][8] [Pahlavi][9]
[Pahlavi][10] [Pahlavi]
[Pahlavi][11] [Pahlavi]
[Pahlavi][12] [Pahlavi][13] [Pahlavi][14] [Pahlavi]
[Pahlavi][15] [Pahlavi]
[Pahlavi]
[Pahlavi] (13) [Pahlavi][16] [Pahlavi]
[Pahlavi][17] [Pahlavi][18] [Pahlavi]
[Pahlavi][19] [Pahlavi][20] [Pahlavi][21] [Pahlavi][22] [Pahlavi][23] [Pahlavi]
[Pahlavi][24] [Pahlavi]

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(1) MR, MR_1, J [Pahlavi]. (2) MR adds [Pahlavi]. (3) MR [Pahlavi]. (4) MR [Pahlavi]. (5) So W: the rest [Pahlavi] for [Pahlavi]. (6) BK [Pahlavi]
(7) BK [Pahlavi]; MR [Pahlavi]. (8) MR adds [Pahlavi]; MR_1, J add [Pahlavi]. (9) MR_1 [Pahlavi]. (10) BK om. (11) J omits the last 7 words. (12) MR [Pahlavi] for the last 3 words. (13) MR adds [Pahlavi]. (14) MR, MR_1, J [Pahlavi]. (15) MR, MR_1, J add [Pahlavi]. (16) MR, MR_1, J [Pahlavi]. (17) MR, MR_1, J [Pahlavi]. (18) So W, BK; better MR [Pahlavi] or MR_1, J [Pahlavi].
(19) So W, BK: better, add the following words as in MR:—
[Pahlavi]: MR_1, J also add the above words except the last. (20) So W, MR, BK; better MR_1, J [Pahlavi]. (21) J [Pahlavi]
(22) *kazd* (cf. P. کزد and کزدیدن to lop, to trim) = curtailment. (23) BK [Pahlavi]. (24) So W, BK; the rest [Pahlavi] (*vishâtak*, P. گشاده).

ﻭ ﻛﻪ ﺍﻧﺪﻳﺸﻪ ﻛﻨﺪ ﻭ ﺑﺎ ﻛﺲ [1]ﺑﺮﺍﺑﺮﻱ ﻧﻜﻨﺪ
[2]ﺍﻣﺎ ﻫﻤﻪ ﻛﺲ ﺑﺎﻳﺪ ﻛﻪ ﺑﺎ ﻫﻢ ﻣﻬﺮﺑﺎﻥ ﺑﺎﺷﻨﺪ ::

(14) [3]ﻣﺮﺩﻡ ﻫﻤﻪ ﺑﺎﻳﺪ ﻛﻪ ﺩﺭ ﺩﻧﻴﺎ ﻛﺎﺭﻱ ﻛﻨﻨﺪ
ﻛﻪ ﺑﺎ ﺁﺧﺮﺕ ﻭ ﺑﺎ ﻛﺲ ﺑﻪ ﻛﺎﺭ ﺁﻳﺪ ﻭ ﺑﺎ ﻫﻤﻪ
ﻛﺲ ﺩﺭ ﺩﻧﻴﺎ ﻭ ﺁﺧﺮﺕ ﻛﺎﺭ ﻧﺎﻳﺪ ﻭ ﺑﺎ ﻫﻤﻪ ﻛﺲ
[4]ﻛﺎﺭﻫﺎﻱ ﻧﻴﻜﻮ ﻛﻨﺪ [5]ﺍ [6]ﻛﻪ ﻫﻤﻪ ﻛﺲ [7]ﺍ ﺑﺎﺷﺪ
ﻭ [8]ﻫﻤﻪ ﻛﺲ ﺑﺎ ﻫﻢ ﻣﻬﺮﺑﺎﻥ ﺑﺎﺷﻨﺪ ﻭ ﺑﺎ ﻫﻤﻪ
[9]ﻛﺲ ﻧﻴﻜﻮﻛﺎﺭ [10]ﺍ ﺑﺎﺷﻨﺪ [11]ﻭ [12]ﺍﻳﺸﺎﻥ
ﻫﻤﻪ ﺩﺭ ﺩﻧﻴﺎ ﻭ ﺁﺧﺮﺕ ﻛﺎﺭ ﻧﻴﻜﻮ ﻛﻨﻨﺪ ::

(15) [13]ﻛﻪ [14]ﻫﻤﻪ ﻛﺲ ﺑﺎ ﻫﻢ [15]ﻣﻬﺮﺑﺎﻥ
ﺑﺎﺷﻨﺪ ﺍﻳﺸﺎﻥ ﻧﻴﻜﻮﻛﺎﺭ ﻭ [16]ﻓﺮﻣﺎﻧﺒﺮﺩﺍﺭ
ﺑﺎﺷﻨﺪ ﻭ ﻫﻤﻪ ﺭﺍ ﻧﻴﻜﻮ ﻣﻲ ﺩﺍﺭﻧﺪ ﻭ ﻫﻴﭻ
ﻛﺲ [17]ﺑﺮ [18]ﺍﻳﺸﺎﻥ [19]ﺩﺷﻤﻨﻲ ﻧﻜﻨﺪ ﻭ
[20]ﺑﺎ ﻫﻤﻪ ﻛﺲ ﻣﻬﺮﺑﺎﻥ ﺑﺎﺷﻨﺪ ﻭ ﻫﻤﻪ
ﺭﺍ [21]ﻧﻴﻜﻮ ﻣﻲ ﺩﺍﺭﻧﺪ ﻭ [22]ﻫﻴﭻ ﻛﺲ
[23]ﺍﻳﺸﺎﻥ ﺭﺍ [24]ﺑﺪﻱ ﻧﻜﻨﺪ ﻭ ﺑﺎ ﻫﻤﻪ
ﻛﺲ [25]ﻣﻬﺮﺑﺎﻥ ﺑﺎﺷﻨﺪ ::

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(1) MR, MR$_1$, J ﺑﺮﺍﺑﺮﻱ. (2) MR ﺍﻣﺎﻳﺪ. (3) MR ﻣﺮﺩﻡ. (4) So W, BK; better, MR, MR$_1$, J ﻛﺎﺭﻫﺎﻱ ﻧﻴﻜﻮ for these two words. (5) MR om. West suggests ﻫﻤﻪ for ﻛﻪ, but the text, as it is, yields the same meaning. (6) MR, MR$_1$, J add ﻭ. (7) MR om. (8) MR ﻫﻤﻪ ﻛﺲ ﻧﻴﻜﻮﻛﺎﺭ. (9) MR, MR$_1$ om. (10) MR ﻭ for ﺍ. (11) BK ﻧﻴﻜﻮﻛﺎﺭﻱ; MR ﻧﻴﻜﻮﻛﺎﺭﻱ (12) MR, MR$_1$ om. (13) MR adds ﻭ. (14) MR ﻫﻤﻪ ﻛﺲ. (15) MR, MR$_1$, J add ﺍ. (16) MR ﻓﺮﻣﺎﻧﺒﺮﺩﺍﺭ; MR$_1$, J ﻓﺮﻣﺎﻧﺒﺮﺩﺍﺭ. (17) BK ﺑﺮ ﻫﻴﭻ for ﻫﻴﭻ ﺑﺮ. (18) J om. (19) Thus all but BK; BK ﺩﺷﻤﻨﻲ. West suggests ﺁﺯﺭﺩﻩ: better ﺁﺯﺭﺩﻥ (P. آزردگی = a washerman). (20) MR, MR$_1$, J ﻫﻤﻪ ﻛﺲ. (21) cf. P. آزودگی. (22) MR, MR$_1$ J ﻧﻴﻜﻮﻛﺎﺭ. (23) MR ﺍﻳﺸﺎﻧﺮﺍ. (24) MR ﺍﻳﺸﺎﻥ. (25) So W, BK; better, ﻣﻬﺮﺑﺎﻥ as in the rest.

CHAPTER IV.

(1) ܘ ܒܥܕ ܗܢܐ ܗܘ ܕܐܡܪ[1] ܠܟܘܢ ܐܢܐ ܗܘ ܕܐܡܪ
ܗܢܐ ܘ ܗܢܐ[4] ܒܐܝܟܢܐ ܗܘ ܕܐܡܪ[3] ܠܐ ܗܢܐ ܐܡܪ[2] ܘ ܗܢܐ
ܐܡܪ ܒܗ ܘ ܐܡܪ ܗܢܐ[6] ܕܐܡܪ[5] ܒܟܠ ܙܒܢ ܕ ܐܡܪ ܒܟܠ
ܗܢܐ ܕܐܡܪ[8] ܠܟܘܢ ܐܡܪ ܐܢܐ (2) ܗܘ ܕܐܡܪ[7] ܒܣ
ܐܡܪ[9] ܘ ܐܡܪ ܠܟܘܢ ܐܡܪ ܐܢܐ ܗܘ ܕܐܡܪ[9] ܘ ܗܢܐ ܕ ܗܢ
ܐܡܪ[12] ܘ ܐܡܪ[11] ܗܢܐ[11] ܐܡܪ[10] ܘ ܐܡܪ ܠܟܘܢ ܐܡܪ ܐ ܐ
ܒܟܠ[15] ܒܐܝܟܢܐ[14] ܐܡܪ[13] ܗܢܐ ܗܢܐ ܕ ܗܢ ܗܢܐ (3)
ܐ[17] ܕ ܗܘ ܗܢܐ ܐܡܪ ܠܟܘ ܒܟܠ ܗܢ ܐܡܪ[16] ܐܡܪ ܒ
ܗܢܐ[17] ܘ ܐܡܪ ܗܢܐ ܗܢܐ ܐ ܗܘ ܗܢܐ ܗܢܐ ܗܢ
ܐ ܐܡܪ[19] ܐܡܪ ܐܡܪ ܐܡܪ[18] ܗܢܐ ܕ ܗܢܐ ܗܢ ܐܡܪ
ܐ ܐ ܐ[21] ܐܡܪ ܐܡܪ ܐ ܐ[20] ܐܡܪ ܐ ∴

ܐ ܒܟܠ ܗܢܐ ܒܟ ܗܢ ܗܢ ܐ ܐ ܒ ܒܟ (4)
ܐ ܐ[22] ܐܡܪ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ

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(1) MR ܗܢ ܐ. (2) MR ܐ for ܘ ܗܢ. (3) BK om. (4) MR ܐ. (5) MR, MR$_1$, J ܐ. (6) MR adds ܐ. (7) MR om. (8) J repeats ܐ ܐ. (9) MR ܐ. (10) All but W om. (11) BK ; MR and adds ܘ ; better MR$_1$, J for . (12) MR om. (13) MR, MR$_1$ J ܘ . (14) Thus all: better . (15) MR . (16) MR . (17) MR, MR$_1$. J om. (18) MR adds ܐ. (19) MR omits the last 3 words. (20) BK but has written above; MR, MR$_1$, J add ܘ. (21) BK ; MR, MR$_1$, J add ܘ. (22) Here add the following words as in MR, MR$_1$. J: ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܘ.

ايذه كهكه كح كمانكه سه ااماو كمسم اكهوراا سهانكه
سهكح ٥ كمانم انهو-مه كه ااو ايذه ٣ااكه سه كح[17]
ايذه كهو-ه-مذ كح[16] ٥مح ااهم كحه سه ااو كسم انهوو-مم
ااهكحكهوا حذ اكمانكه-سه ااهمكهم[15] ٥كه٧[14] ايكهاو[13] ٥كا
٥م ايكهكسم كهم[12] انهااهمذ كه ١٥٢ ٥كهه ايكهكهح
ايذه انهوراتو ٥٢ كه كهكه ٢ا ٣ااا ااهم ايحه سه
٠ ايحه-٥٢-ه-مذ ٠ سهانكهكه ايذه اكمانم سه[11]ااهم
٥٢ كح ٠ ٢٥ كح ااهكحكهم ايه كه ٥ااو ٥كهه ٥٢ح ٠ كح
اكمانم (6) انهو-مهكه ٥ااو[7] ايذه ااهم حه سه ٠ حه٧[8]
٥٢ح[9] ٥كهه ٥ا اكمانم كهااتو-مه سه كه ٥كهه ٥ا اكمانكه-
٠ه-مذ ايهح كح ٠[9] ه-ه-ه-ه ٥٢ح[5] ايكه ٥ا اكمانكه-
ااهم ٠ه-ه-ه-ه ٣ااا[3] ٥كهه ٠ سهانم ٥ام ٥ااو ٥كح
٠ايكهكه كمانكه ٥ااو٧ ٥ ايذه مح (5)[2] ٥كهكه
ه-ه-ه-ه[1] ٥كه٧ح-ه-مذ ااهم حه سه ٠ ايحه٧٧
٠ه-مذ ٥٢ح ٢ح ااه ه-ه-ه-ه سهانم كمانم ااهكه-ه
ايذه كهكه كح كمانكه سه ااو كسم ايكهاو سهانكه-

(1) BK ه-ه-ه-ه . (2) BK, J كهكهكه . (3) BK خويش . (4) MR ه-ه-ه-ه . (5) So W; MR ايكه ٥ا٢ه; MR1, J ايكهاكه ; better BK كهكه . (6) MR ه-ه-ه-ه . (7) Thus W, BK; better MR, MR1, J ه-ه . (8) MR MR1, J كهااتو-ه . (9) MR ٥ااه . (10) MR om. (11) MR, MR1, J add ١ . (12) All but W انهااهمذ . (13) Thus W, BK; better MR, MR1, J ٥٢ . (14) MR ٢٥٢ . (15) MR adds ١ ٥ . (16) BK ٥مح, J ٥٢ . (17) MR om.

CHAPTER V.

(1) ... [1] ... [2] ... [3] ... ... [4] ... ... [5] ... ... [6] ... ... (2) ... [7] ... [8] ... [9] ... [10] ... [11] ... [12] ... [13] ... (3) [14] ... [15] ... [16] ... [17] ... [18] ... [19] ... (4) ... [20] ... [21] ... [22] ... [23] ...

(1) BK adds ... (2) MR adds ... (3) *avgâr* (P. اوگار = loaded; replete) (4) Thus MR_1, J; W, BK, MR ... (5) BK ... (6) J ...; BK ... (7) *êshnufŝan*, P. شنفتن; BK ... (8) MR_1, J ... (9) MR_1, J add ... (10) BK om. (11) MR om. (12) MR ... (13) BK om; MR, MR_1, J rightly add ... (14) BK ... MR_1, J rightly add ... (15) So W, BK; MR rightly adds ...; MR_1, J add ... (16) MR ... (17) MR ... (18) MR_1 adds ... (19) MR ... (20) MR, MR_1 ... (21) MR, MR_1, J add ... (22) BK adds ... (23) MR, MR_1, J ...

ﻣﻨﻮﺷﭽﻬﺮ ﻧﺎﻡ [25]ا (8) ﺷﻮﻧﺪ ﻣﻌﻠﻮﻡ [24]ﻛﻪ ﻣﻦ ﻫﺴﺘﻢ

ﻭ [19]ﻧﺎﻡ ﻣﻦ [18]ﻣﻨﻮﺷﭽﻬﺮ ﺑﻦ [17]ﻣﻨﻮﺷﭽﻬﺮ [16]ﺑﻦ [15]ﻣﻨﻮﺷﭽﻬﺮ

ﻫﺴﺖ ﻣﻨﻮﺷﭽﻬﺮ [14]ﺑﻦ [13]ﻣﻨﻮﺷﭽﻬﺮ [12]ﻛﻪ [11]ﺩﺭ [10]ﺷﻬﺮ

[9]ﺳﻨﺪﻭﻣﺎﻥ [8]ﺑﻮﺩ [7]ﻭ [6]ﺩﺭ [5]ﺳﻨﺪﻭﻣﺎﻥ [4]ﻣﻘﺎﻡ

ﺩﺍﺭﺩ [3]ﻭ (7) ﻣﻨﻮﺷﭽﻬﺮ [2]ﺑﻦ [1]ﻣﻨﻮﺷﭽﻬﺮ ﺑﻦ

ﻣﻨﻮﺷﭽﻬﺮ ﻫﻤﻪ ﺭﻭﺯﻩ [25]ﺑﻪ [24]ﺩﻳﺪﻥ ﻣﻦ [23]ﻭ [22]ﺑﻪ

[21]ﺧﺪﻣﺖ ﻣﻦ [20]ﻣﻲ ﺁﻳﺪ [19]ﻭ [18]ﻣﻦ [17]ﺑﻪ [16]ﺧﺪﻣﺖ

ﻣﻨﻮﺷﭽﻬﺮ [15]ﻣﻲ ﺭﻭﺩ [14]ﻭ [13]ﻣﻦ [12]ﺑﻪ [11]ﺧﺪﻣﺖ

[10]ﻣﻨﻮﺷﭽﻬﺮ ﻣﻲ ﺁﻳﻢ (9) [9]ﻛﻪ [8]ﺩﺭ [7]ﺷﻬﺮ [6]ﻭ

[5]ﺩﺭ [4]ﻣﻘﺎﻡ [3]ﺳﻨﺪﻭﻣﺎﻥ [2]ﻣﻦ [1]ﻫﺴﺘﻢ ﻛﻪ ﺳﻨﺪﻭﻣﺎﻥ

ﻭ ﻣﻦ ﻫﺴﺘﻢ ﻛﻪ ﺳﻨﺪﻭﻣﺎﻥ ﺑﻮﺩ [25]ﻭ [24]ﻣﻘﺎﻡ ﻣﻦ

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(1) MR_1, J add ا . (2) J ﻣﻨﻮﺷ . (3) MR adds ﻭ . (4) MR ﺳﺎﻡ . (5) MR om. (6) *ashakartoîh* (P. ﻛﺮﺩﻥ (ﺵ). (7) MR om. (8) MR_1 ﺩﺳﺖ . (9) MR om. (10) MR, MR_1, J om (11) MR ﺳﺎﻳﻴﺪﻥ : *vîdvarînîd* (P. ﻭﻳﺪﻳﺪﻥ = to be lost ; to seek and apply a remedy). (12) BK ﺳﺎﻳﻴﺪ . (13) MR ﺳﺖ . (14) MR_1 adds ا . (15) MR om. (16) MR adds ﻭ . (17) MR ا ﺳﻨﺪﻭﻣﺎﻥ . (18) MR, J add ا . (19) MR, MR_1 add ا. (20) J ﻣﻲ ﺁﻳﺪ . (21) MR, MR_1, J ﺳﺎﻳﺪ . (22) BK om. (23) MR ﻉ for ﻉ . (24) MR adds ا . (25) MR om.

ܡܫܝܚܐ ܐܝܟ ܕ ܐܡܪ ܠܟ ܒܐܝܡܐ ܕܢ[27]ܚ ܫܘܦܪܐ ܡܪܝܐ ׃
ܕܒܪ ܢܫܐ ܕܠܐ ܢܚܙܐ ܠܗ ܐܠܐ ܒܥܝܢ ܒܣܝܡ ܠܗ ܒܫ[26]ܡܝܐ ܕܒܪ ܫ[25]ܡܝ ܐܦ ܠܐ ܢܫܬܘܩ ܠܗ ܒܫ[24]ܡܝܐ ׃ ܐܠܐ ܕܢ[23]ܚ ܕܐܝܬ ܠܗ ܒܐ[22]ܪܥܐ ܘ[21]ܒܫ[20]ܡܝܐ ܕܐܝܬ ܠܗ ܒܐ[19]ܪܥܐ ܘ ܒܝܡ[18]ܐ ܕܐ[17]ܝܬ ܠܗ ܒܫ[16]ܡܝܐ ܘܒ[15]ܐ[14]ܪ[13]ܥ[12]ܐ ܕ[11]ܫ[10]ܡ[9]ܝ ׃ (11) ܘܒ ܟ ܒܫ[8]ܡ ܕ[7]ܐ[6]ܡ[5]ܪ ܠܟ ܒܐ[4]ܝܡܐ ܕ[3]ܐ[2]ܢ[1] ܐ[1]ܢ[2]ܐ ܕ[3]ܐ ׃

(1) BK, MR$_1$, J rightly add ܫܡ . (2) MR, MR$_1$, J ܐ . (3) MR adds ܗ . (4) All add ܐ . (5) MR omits the last 6 words. (6) MR om. (7) MR ܩܕܡ and adds ܗܘ ; better MR$_1$, J ܗܘ ܩܕܡ for ܫܡ . (8) BR ܗܘ ; the rest rightly omit it. (9) MR ܐ . (10) So W, BK; MR, MR$_1$, J ܫܡܝܢ . (11) MR MR$_1$, J ܗ ܕܐ . (12) MR ܐܬܟ ; MR$_1$, J ܐܬ . (13) MR, MR$_1$, J om. (14) MR ܒܫܡܝܐ . (15) MR ܐܬܟ . (16) MR$_1$, J add ܐ . (17) MR ܐܬܟ . (18) MR ܗ ; MR$_1$, BK ܗ . (19) BK, MR ܒܫܡܝܐ . (20) MR ܕ ܐܬܟ . (21) MR ܒ for ܕ . (22) BK ܐܪܥܐ . (23) MR ܕܒܪ ; MR$_1$, J ܕܒ . (24) BK, J ܫ ; MR$_1$ ܫ . (25) MR$_1$, J ܒܫܡܝܐ for ܒܫ ܐ . (26) MR, MR$_1$ add ܐ . (27) MR ܫ .

(12) [Pahlavi text] [1] [Pahlavi] [2] [Pahlavi] [3] [Pahlavi] [4] [Pahlavi] [5] [Pahlavi] [4] [Pahlavi] [6] [Pahlavi] [7] [Pahlavi] [8] [Pahlavi] [9] [Pahlavi] [10] [Pahlavi]

(13) [Pahlavi text] [11] [Pahlavi] [12] [Pahlavi] [13] [Pahlavi] [13] [Pahlavi] [14] [Pahlavi] [15] [Pahlavi] [16] [Pahlavi] [17] [Pahlavi] [18] [Pahlavi] [19] [Pahlavi] [20] [Pahlavi] [21] [Pahlavi] [19] [Pahlavi] [22] [Pahlavi] ::

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(1) MR, MR1, J add [Pahlavi]. (2) BK [Pahlavi]; MR [Pahlavi]; MR1, J [Pahlavi]: *âvôshtak* (P. ابشتن = to conceal). or cf. P. گشتن = to change. (3) MR [Pahlavi]: *nîhîv* (P. نهیب = fear, terror), or *nishîp* (P. نشیب = descent). (4) *dahîk* (Av. [Avestan], P. [Persian] = annoyance, trouble). (5) MR adds [Pahlavi]. (6) BK [Pahlavi]. (7) So all but MR; better MR [Pahlavi] (*vizûtârîhâ* = hurtful). (8) MR1, J [Pahlavi]. (9) BK, J, MR1 [Pahlavi]. (10) MR omits the last 20 words, substituting [Pahlavi] for them; MR1, J add [Pahlavi]. (11) At this place MR1 has copied, by mistake, on pp. 484-485, § 16 of this chapter from [Pahlavi] to Chapter 6 § 1 upto [Pahlavi]. A later hand has added the same matter in BK on a separate piece of paper stuck on to the original folio. (12) MR1 [Pahlavi]. (13) MR om. (14) BK [Pahlavi]. (15) MR [Pahlavi]. (16) MR1 add [Pahlavi]. (17) MR [Pahlavi]. (18) So W, BK; better MR, MR1, J [Pahlavi]. (19) MR om. (20) MR, MR1 add [Pahlavi]. (21) J om. (22) MR [Pahlavi] for [Pahlavi].

(14) ... [1] ... [2] ... ... [3] ... [4] ... [5] ... [6] ... [7] ... [8] ... [9] ... [10] ... [11] ... [12] ... [13] ... [13] ... (15) ... [14] ... [15] ... [16] ... [17] ... [18] ... (16) ... [19] ... [20] ... [21] ... [22] ... [23] ... [24] ... [25] ... [26] ...

(1) MR ... . (2) MR ... . (3) J ... . (4) MR adds ... . (5) MR ... . (6) BK ... . (7) So W, BK; better MR, MR_1, J ... . (8) So W, BK; MR, MR_1 J ... . (9) So W, BK; MR, MR_1 J ... . (10) MR ... . (11) MR adds ... . (12) MR, MR_1, J add ... (MR1, J om.) ... (13) BK, MR om. (14) MR ... . (15) *shikîvishn* (cf. P. شكيفتن), (16) MR ... . (17) BK, MR om. (18) MR ... . (19) MR, J add ... ; MR_1 adds ... . (20) So W, BK; (*ayyûkhtan*, cf. P. يوزيدن); MR ... ; better, MR_1, J ... . (21) MR ... . (22) MR adds ... . (23) MR, MR_1, J ... . (24) MR adds ... . (25) MR_1, J add ... . (26) *hû-dîn*. (27) BK ... ; MR ... .

[Pahlavi text] (17) [Pahlavi text] (18) [Pahlavi text] (19) [Pahlavi text]

(1) So W, J; the rest [Pahlavi]. (2) MR [Pahlavi]. (3) MR om. (4) MR adds [Pahlavi]. (5) So W; BK [Pahlavi]: *gîrâîtar* (P. گرویدیتر): or better MR, MR1, J [Pahlavi] (cf. [Pahlavi] = banter, derision). (6) BK [Pahlavi]. (7) BK [Pahlavi]. (8) MR [Pahlavi] and MR1, J [Pahlavi] for [Pahlavi]. (9) So W: West reads *dar-khûd-khôr*; better [Pahlavi] as in the rest (P. تلخ = bitter, sad). (10) MR, MR1 J [Pahlavi]. (11) MR, MR1, J add [Pahlavi]. (12) MR [Pahlavi]. (13) MR1, J [Pahlavi]. (14) MR [Pahlavi]. (15) MR [Pahlavi]. (16) MR [Pahlavi]. (17) MR1 omits the last 12 words. (18) MR [Pahlavi]. (19) MR, MR1, J [Pahlavi]. (20) MR [Pahlavi] for [Pahlavi]. (21) MR om. (22) MR, MR1, J om. (23) MR, MR1, J add [Pahlavi]. (24) BK [Pahlavi]; MR1 [Pahlavi]. (25) MR adds [Pahlavi]. (26) MR [Pahlavi]; MR1, J, BK [Pahlavi]. (27) MR1, J [Pahlavi] for [Pahlavi].

CHAPTER VI

(1) [Pahlavi] [1] [Pahlavi] [2] [Pahlavi] [3] [Pahlavi] [4] [Pahlavi] [5] [Pahlavi] [6] [Pahlavi] [3] [Pahlavi] [3] [Pahlavi] [7] [Pahlavi] [8] [Pahlavi] [3]

(2) [Pahlavi] [9] [Pahlavi] [10] [Pahlavi] [11] [Pahlavi] [12] [Pahlavi] [13] [Pahlavi] [14] [Pahlavi] [15] [Pahlavi] [16] [Pahlavi] [17] [Pahlavi] [18] [Pahlavi] [19] [Pahlavi] [20] [Pahlavi] [21] [Pahlavi] [22] [Pahlavi] [23] [Pahlavi] [24] [Pahlavi] [25]

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(1) MR [Pahlavi]. (2) MR [Pahlavi]. (3) MR om. (4) MR add [Pahlavi]. (5) MR [Pahlavi]. (6) MR_1, J add [Pahlavi]. (7) BK, MR_1, J [Pahlavi]. (8) MR adds [Pahlavi]. (9) MR [Pahlavi]. (10) W, BK om. (11) MR [Pahlavi]: *dz-padîkhûîk* (cf. P. آژ = rest, ease) — West. Better, read *a-chaftishnîk* (P. چفتن = to be crooked, bent; چپانیدن = to squeeze, compress) impartial. (12) MR, MR_1, J om. (13) MR [Pahlavi]; MR_1, J [Pahlavi]: *a-vênâpîh* = unvisionary; not illusory (P. بیناب = vision); or, read *un-gawâzîh* (P. گوازه = reproof; jest; fun; گوازیدن = to desist, relinquish). (14) BK [Pahlavi] with [Pahlavi] written above by a later hand. The MSS. MR_1 and J break off at this point. The text thereof in J, continues in an interpolated passage in the text of Dâdistân 37 § 33 between folios 101 and 102 of the same MS. (15) Thus W, BK; M R [Pahlavi]: West reads *shaspô* (P. شسپ = leaping): better, [Pahlavi] for [Pahlavi]. (16) cf. Vd. 19 § 7. (17) So J; MR om; W [Pahlavi] for [Pahlavi]. (18) BK, J [Pahlavi]. (19) MR, J om. (20) MR adds [Pahlavi]. (21) MR om. (22) West reads *vashtô* (P. گشتن): better *dîn va dâd*; cf §. 3. (23) J [Pahlavi]; BK [Pahlavi]. (24) MR [Pahlavi]; J [Pahlavi]. (25) BK, MR, J [Pahlavi].

ۏ و چې [30]ماناکه ماس-ښه ټرا ګډ ګاو ګې
ښه . سوسماوږ و چې ګاوګو ماس-ښه . (5) ۏ[29]ګاګو
[28]سوسماوږ ماوږ-و ګډ ښه ګاګو ۏ[27]ماس ګوګو
[26]ږ[25]ماس ټرا ماوږ ښه ټرا ګاګوږ ښه . ښه[24]ږو
[23]ګو و ماس چې ماوګو ټرا ماوږ-ښه سوګوګاوږ
[22]ۏ ګډ ماس (4) ∴ ماوږ ټرا[22] . سوسماوږ
[21]ټرا ګاګو ګاګو ګډ[20] سوسماوږ[19] و
[18]ګاګاوږو ږوښه[17] ماماوږ-ږو-ټرو ماوږ . ماوږ[16]
[14]سوسماوږ[13] ګاګو . و[12]سوسماوږ ټرو-ټرو[11] ماوږ[15] ۏ
ږو ږ ماوږو[10]ماوږ ماوږو سوږماوږ ۏ ماس
ږو ښه ږو ګاو ماوږ [9]ګو[8] ښه . ټرو-ټرو[7] ۏ (3)
:. [6]ږ-ټرا [5]ګاږو . ټرو-و ټرا [4]ماوږ ۏ[3] ماوږو
-ماوږ ږاماوږ . ښه . ږاماوږ ۏ ماوږ ماوږو-ټرو ماس [1]ګو
[2]ماوږو ږاو ټرا-ماوږ-ټرو ماوږ ماوږو-ټرو ږاو

(1) MR, J ماوږ. (2) MR ماوږو. (3) MR, J add ۏ. (4) MR ماوږ. (5) MR, J ګاږو. (6) MR, J ږ-ټرا. (7) MR om. (8) MR adds ښه. (9) J adds ۏ. (10) MR ږوږ. (11) MR ټرو. (12) MR adds ښه. (13) MR ماس ټرو. (14) So W, BK: *Vistârîh* (P. گسترہ); or MR, J ټرا-ماوږ : *kastârîh* (P. شمارہ) = decrease. (15) BK, MR om. (16) MR ټرا-ماوږ ; BK om. (17) MR, J ږاماوږ. (18) J ماوږو. (19) All but J om ; MR adds ښه. (20) All but MR add ۏ. (21) Av. ـوسنگ, P. زرہ = a coat of mail. (22) MR om. (23) J ږوږ for ږو ږ. (24) MR ټرا. (25) MR, J ماس. (26) MR ۏږ. (27) MR adds ښه. (28) So W, BK: better MR, J ټرا-ماوږ ږ : cf. § 7. (29) MR om. (30) MR ماما.

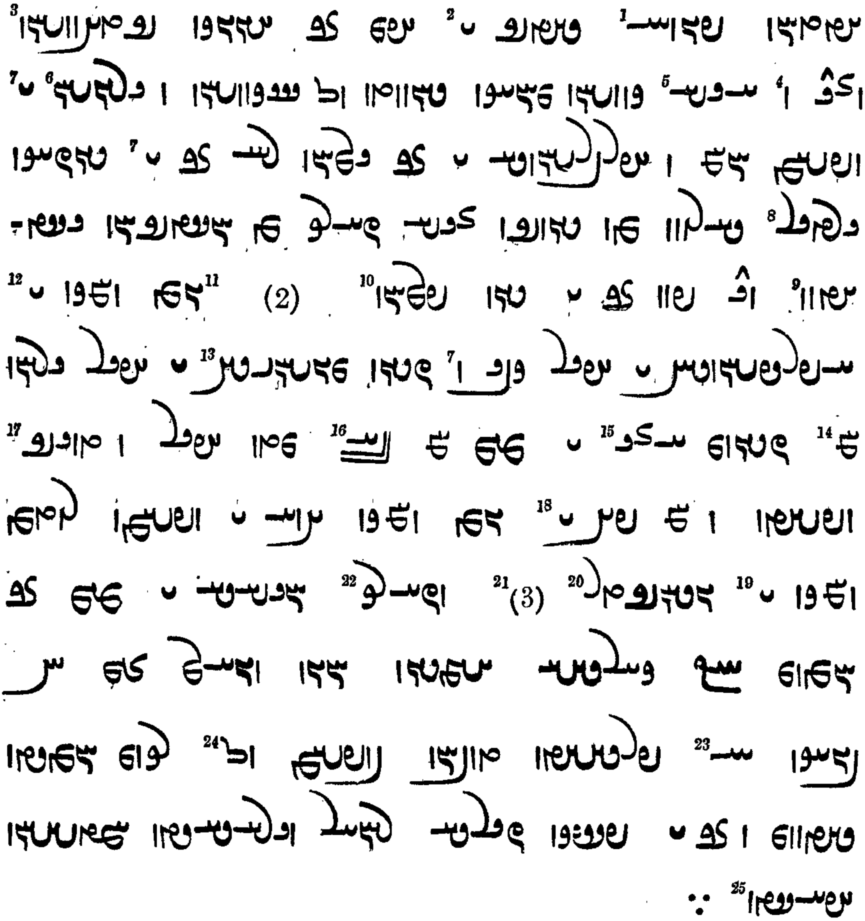
ع اخذ ۰ وزو [2] ـسهکهزیو اکاکد اخذ ۰ [1] ـسعکع
۰ ـکن ۰ ـکن :.

(6) [3] ۱ ـیع ـس ـسا ـیاع [4] ۰ ـ [5] ۱ ـیـ ـهاهاکد ـسا [6] ۰ ـکع ـیسع
ـسهکل ۰ ـاهـ ـ ـسـ اخذاهاع [10] ـسعکع وزو ـع ۰ ـکع ـیسع
اهاکد اهـ ـهن ـیع [8] ـسـ ـیاع ۰ ـکسک (اخذ ۰ [7] ـسهکسـ
[11] ـیـ ـهن ـسـ ـاهاکد (ـیسع اهاکد ـسـ ـیاع ـسهکهـ
ـیـ اخ ۰ اخذا ـع (7) ـسـ [12] ـهـ ـسـ ۰ ـیع ۱ ـهـ ـسـ
[15] ـسعکـ ـهکهع ـهـ ـسـ [14] اـ ـسـ اخ ۰ ـو ـهـ ۱ [13] ـاهاع
۰ ـکسک ـهاهـ ـسـ اهاکد اهـ [16] اهـ ـهن ـسـ ـاهاکد ـاهاع
[18] ۰ ـکسک ـهاهـ ـسـ [17] ـکسع ـهـ اـ ـیاک (8) ـاهاع ـسـ
[20] ۰ اهاهـ ـسـ اخذا [19] ـهـ ـسـ :.

CHAPTER VII

(1) ـیاع ـیـ [21] ـیاع ـیـ اکاـ ـیاهاهـ ـیـ ـیاـ
ـکـ اخذ اهاهـا اخذ ـسـ [22] ۰ ـکـیع ـکـ اـ ـسا ـیاهاهـا

(1) MR ـهاهـ for ۰ ـهـ. (2) All but J om. (3) MR om. (4) MR ـیاهاکـ. (5) MR om. (6) BK ـیـ; MR, J ـیاع. (7) BK ـهاهـ
(8) So W, BK; better MR, J ـی. (9) MR om. (10) MR ـهـ. (11) MR, J ۰ ـسـ. (12) MR ـهـ for ـهـ ۰ ـیع. (13) Thus all but J: *patêm* (Av. ـیـ = to fall), or, better, read with the preceding word, *lâ jaftôm* as in J (P. جفت = to turn the mind; to be inclined). (14) MR ـیـ. (15) J ـهـ. (16) *dôshîhast* (Av. ـیـ). (17) MR ـیـ. (18) MR om. (19) MR ـسـ; J ـسـ. (20) MR, J ـیاـ. (21) MR om; BK adds ـیـ. (22) BK ـیـ or ـیـ.



(1) Thus all, for [Pahlavi]. (2) MR, J [Pahlavi] for [Pahlavi]. (3) MR adds [Pahlavi]. (4) MR, J [Pahlavi] for [Pahlavi]. (5) MR, J [Pahlavi]. (6) MR [Pahlavi]. (7) MR om. (8) MR [Pahlavi]. (9) MR, J [Pahlavi]. (10) MR [Pahlavi]. (11) MR prefixes [Pahlavi] and J [Pahlavi]. (12) MR om: J [Pahlavi] for [Pahlavi]. (13) MR, J [Pahlavi]. (14) BK om. (15) J [Pahlavi] for [Pahlavi]: (16) MR [Pahlavi]. (17) *tanêîk*=again (18) MR adds [Pahlavi]. (19) MR adds [Pahlavi]. (20) BK [Pahlavi]. (21) MR, J add the following words:— [Pahlavi] (J [Pahlavi]) [Pahlavi]. (22) So W; better [Pahlavi] as in the rest. (23) J [Pahlavi]. (24) MR, J rightly add [Pahlavi]. (25) BK, J [Pahlavi]; MR omits the last 12 words.

(4) [illegible]

(5) [illegible]

(6) [illegible]

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(1) MR adds [illegible]. (2) MR om. (3) MR, J add [illegible]. (4) MR [illegible]. (5) BK, MR om. (6) *pêsh*-dîḍ (P. پیش دید) = in view; in sight. (7) BK روشنها. (8) *vôjarḍ* another form of [illegible] (P. گذاردن = to explain, to discern) or [illegible] (Av. [illegible]; P. وچر = decision) = to decide. (9) MR, J add [illegible]. (10) MR [illegible]. (11) MR, J [illegible]. (12) MR om. (13) MR [illegible]; J [illegible]. (14) MR [illegible]. (15) BK دوزد اسرگران. (16) J omits the last 8 words. (17) MR adds [illegible]. (18) MR [illegible]. (19) MR [illegible]; J [illegible]. (20) J adds [illegible]. (21) MR adds [illegible]. (22) MR [illegible].

ﻣﻦ [3]ﺍﻫﺮﻣﻦ ﻣﻦ ﻭﻫﺎﻭ ﺑﺎ ﻣﻦ [2]ﺍﺍﺍﻣﻮ ﻣ[1]ﻫﻮﻭﻣﻮﻫﺮ ﻣﻮ
: ﺍﻫﺎﺍﻣﻮ ﺍﻣﻮﻫﻮ

CHAPTER VIII

ﻣﻮﻣﻮ [6]ﻣﻮﻫﻮﻫﻮ ﺍﺍﻫ [5]ﺍﻫﻮﻫﻮﺍ [4]ﻫ-ﻣﺎ ﺍﻣﻮﻣﻮ ﺍﻫﻮﻣﻮ. (1)
ﺍﻫﻮﻣﻮ ﺍﻫﻮﻣﻮﻫ ﺍﻣﻮ-ﻫﻮ ﻫﻮ-ﻫﻮ ﺑﺎ ﻣﻮ-ﻫﻮﻫﻮ ﺍﺍﻫ ﺍﻫ ﺍﻫﻮ-ﻫﻮﻫﻮ
ﺍﻫﺎ ◦ ﺍﻣﻮﻫﻮ-ﺍﺍ ◦ ﺍﻫﻮﻫﻮﺍﻫﻮ ﺍﺍﻫﻮ-[8]ﺍﻫﺎﻭ [7]ﻫﻮﻫﻮ ﻫﻮﻫﻮ
ﻣﻮﻫ [10]ﺍﻫﻮ-ﻫﻮ-ﻫﺎ (2) ﻣﻮ [11]ﻫﻮﻫﻮﻫ ﻫﻮﻫ ﺍﻫﻮ ﻣﻮﻫ
-ﻫﻮﻫ ﺍﺍﻫ ﺍﻫﻮﻫﻮ ﻫﻮ ﻫﻮ-ﺍﺍ ﻫﻮﻫ ﻫﻮ-ﻫﻮﻫ ﺍﺍﻫ ◦ ﺍﻫﺍﺍﻫﻮﻫ
[13]ﻫﻮﻫﻮﻫ ﻣﻮ ﺍﻫﺍﺍﻫﻮﻫ ﻫﻮ ﻫﻮﻫ ﻫﻮﻫﻮﻫﻮﻫﻮﻫﻮﻫ [12]ﻫﻮﻫ
ﺍﻫﻮﻫﻮﻫ ﻫ-ﻫ ﻫﻮﺍﺍﻫﻮﻫ ﻫﻮ ﻫﻮ ﺍﻫﻮﻫﻮﻫ [14]ﺍﺍﻫ ﺍﺍﻫ. ﺍﻫﻮﻫﻮ
ﻫﻮﻫﻮﻫ [17]ﻫﺍﺍﻫﻮ ﺍﻫ [16]ﺍﻫﻮ-ﻫﻮ-ﻫﻮ ◦ [15]ﻫﻮﻫﻮﻫ ﻫﻮﻫﻮﺍ
[21]ﻫﻮﻫﻮ ﻫﺍﻫ [20]ﺍﻫﻮ-ﻫ ﻫ-ﻫ [19]ﺍﻫﻮﻫ ﺍﺍﻫ [18]ﺍ ﺍﻫﻮﻫ-ﻫﻮﻫ ﻫﺍﻫ
-ﻫﻮﺍﻫ ﺍﺍﻫ -ﻫﻮ-ﻫﻮﻫ-ﻫ [24]-ﻫﻮ-ﻫﻮﺍﻫ-ﻫ ﺍﺍﻫ [23]ﻫ [22]ﻫﻫ ﻫﻮﻫ

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(1) MR, J ﻫﻮﻫﻮ-ﻫﻮ-ﻫﻮﻫ. (2) MR, J ﺍﻫﻮ-ﻫ. (3) BK ﺍﻫﻮﻫ. (4) *vahár* (P. بهر = a part), or read ﻫ-ﻫ as in MR. (5) MR ﺍﺍﻫﻮﺍﻫﻮﺍ. (6) MR ﻫﻮﻫﻮﻫﻮ; J ﻫﻮﻫﻮﻫﻮﻫﻮ. (7) MR ﻫﻮﻫﻮ. (8) MR ﻫﻮﺍ. (9) MR, J ﺍﻫﻮﻫ. (10) BK ﺍﻫﻮ-ﻫﻮﺍ; MR ﺍﻫﻮ-ﻫﻮﺍ. (11) J ﻫﻮ-ﻫﻮﻫ. (12) MR ﺍﻫﻮﻫﻮﻫﻮﻫ. (13) MR, J add ﻫ. (14) MR ﺍﻫﻮﻫﻮﺍﺍﻫ ﺍﻫﻮﻫ for the last 3 words: read, *ângûn*; or *khûk va* (P. خوی = mode, manner, habit). (15) MR ﻫﻮﻫﻮﻫﻮﺍﺍﻫ. (16) BK ﺍﻫﻮﻫ-ﻫﻮﻫ; MR, J ﺍﻫﻮ-ﻫﻮﻫ. (17) MR ﻫﺍﻫﻮﻫ; J ﻫﺍﻫﻮﻫ. (18) MR om. (19) Better MR, J ﻫﻮﻫﻮﻫ. (20) *jahéd* (P. جسّد): MR, J ﺍﻫﻮ-ﻫﻮﻫ ﻫ for ﺍﻫﻮ ﻫ-ﻫ. (21) MR ﻫﻮﻫﻫ. (22) J adds ﻫ. (23) MR ﻫﻫﻫ for ﻫﻫ. (24) MR ﻫ ﻫﻮ-ﻫﻮﺍﻫ ﻫﻫ; MR, J add ﺍ.

ꡅꡐꡐꡏ (3) ꡒꡐꡐꡂꡗ-ꡏ ꡂꡏꡒꡏꡐꡏ ꡀꡏꡏ ꡐꡐꡏ ꡗ-ꡏꡏꡏ[1]
ꡗ ꡂꡏꡏ ꡏ ꡐꡏꡏ ꡀꡏꡒꡗꡏ-ꡏ ꡗꡏꡏꡏꡏ-ꡏ[4] ꡒꡏ ꡀꡏꡏ-ꡏꡏ
ꡏꡏꡒꡏꡒꡗ-ꡏ ꡏꡏꡏ ꡐꡐꡏ ꡗꡏꡏ-ꡏ ꡒꡏ ꡏꡏꡏ ꡐꡐꡐꡏ[5] ꡏꡏ
ꡒꡏꡐꡏꡐ[5] ꡀ (4) ꡐꡐꡏꡏ ꡏ ꡏꡏꡒꡏꡒ ꡒꡏ ꡗ ꡗꡒꡏ ꡏꡏ-ꡏꡏꡏ[5]
ꡒꡏ ꡏ ꡀꡏꡒ ꡒꡏ ꡐꡐꡏꡏꡏꡏ[6] ꡗ ꡏꡏꡏꡏꡒꡏꡏ[8] ꡀꡏꡏ-ꡏ[7] ꡏꡏ
-ꡏꡏꡏ ꡒꡏ (5) ꡐꡐꡏꡏꡒꡏꡏ[10] ꡏꡏꡏ-ꡒꡏꡏ ꡒ ꡏꡏꡏ ꡏ ꡐꡐꡏ ꡗ
ꡏꡏ ꡐꡐꡏ ꡀꡏꡏꡏ[12] ꡀꡏꡒ ꡗ ꡏꡏ ꡒꡏꡏ ꡐꡐꡏ ꡐꡐꡐ[11] ꡏꡏ-ꡏ ꡏꡏꡒ ꡏꡏꡏ
ꡀꡏꡒꡒꡏ ꡒꡒꡏ ꡒꡗ ꡗꡏ ꡏꡏ ꡒꡏ-ꡏꡏꡐ[14] ꡐꡐꡏ ꡏꡏ ꡒꡏꡏ ꡐꡐꡐꡏꡏ ꡒꡏ-ꡏ[13] ꡗ ꡏꡏ
ꡒ ꡏꡏ ꡒꡏ ꡒꡐꡐꡏ ꡒꡒꡏ ꡒꡒ[15]ꡏꡏ ꡒꡏꡗꡒꡒꡏ ꡒꡒꡒ
ꡏꡏ-ꡏꡏ[18] ꡏꡏꡏ-ꡏꡏ ꡒꡒ ꡀꡏꡏ-ꡒꡏꡏ ꡒꡏ[17]ꡏꡏ ꡏꡏꡏ-ꡏꡏꡒ ꡏꡏꡏ
ꡏꡏ ꡏꡏꡏ-ꡏꡏꡏ[20] ꡒꡏ[19] ꡏꡏꡏ-ꡏꡏꡏ ꡒꡏꡏ ꡏꡏꡏ-ꡏꡏꡏ ꡏꡏꡏ
ꡒꡏꡐꡏ ꡒꡏꡏ ꡀꡏꡏ[23] ꡗ ꡏꡏꡏ ꡏ[22] ꡐꡐꡏꡏ-ꡏꡏꡒꡒꡏ[21] ꡏꡏꡏ-ꡏꡏꡏꡏ ꡒꡒꡒ
ꡏꡏ-ꡏ ꡒꡏꡏꡏ[25] ꡐꡐꡏꡏ-ꡏ-ꡏꡏ[24] ꡏꡏ :·

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(1) MR om. (2) P. اعتماد = confidence (cf. Av. ꡏꡏꡏꡏ-ꡏꡏꡏ). (3) MR ꡒꡐꡐꡏ-ꡏ. (4) MR ꡒ. (5) MR om. (6) J ꡀꡏꡏꡏꡏꡒꡏꡒ for ꡏ ꡐꡐꡏꡏ ꡒꡏ. (7) MR ꡗꡒ. (8) BK, MR, J add ꡏꡏꡏꡒ. (9) *agavarzidan* (Av. ꡀꡒꡗ + ꡒꡏꡏ = to leave off; abandon). (10) MR ꡏꡏꡏꡏꡏ. (11) BK ꡐꡐꡏ-ꡏ; MR ꡒꡏ-ꡏ; J ꡒ-ꡏꡒ ꡏꡏ for ꡐꡐꡏ-ꡏ ꡒꡒꡒ—Read *shikan* (P. شکن = turning away the face). (12) MR ꡏꡏꡒ. (13) MR om. (14) BK adds ꡏ. (15) MR, J add ꡒꡒ. (16) BK ꡏꡏꡏ-ꡏꡏꡐ. (17) MR adds ꡏ. (18) So W, BK; better MR, J ꡏꡏ. (19) MR, ꡐꡐꡏꡏ-ꡏ; J ꡐꡐꡏꡏ-ꡏ. (20) MR adds ꡏ. (21) MR ꡏ-ꡏꡏꡏꡏꡏꡏ. (22) MR om. (23) MR ꡀꡏꡏꡒ for ꡐꡏ ꡏꡏꡒ. (24) MR, J ꡏꡏ-ꡏ. (25) MR J ꡐꡐꡏ-ꡏ-ꡏꡏ.

CHAPTER IX.

(1) [illegible]

(2) [illegible]

(3) [illegible]

---

(1) *hûzinhard* (cf. P. زنهاریدن = to teach; زنهار = knowledge, protection, security, wariness). (2) BK [illegible]. (3) MR [illegible] for [illegible] (4) MR, J om (5) MR om. (6) MR, J [illegible]. (7) So W, MR; (West reads *pesh* = previous); better J [illegible] or BK [illegible]. (8) MR, J [illegible]. (9) MR omits the last 10 words. (10) W adds [illegible] and BK adds [illegible] with [illegible] written above (evidently, the first three letters of the next word). (11) MR [illegible]. (12) MR, J om. (13) MR [illegible] for [illegible]. (14) MR [illegible]. (15) P. گنداب = fetid water: MR [illegible] for [illegible]. (16) *khvâvak* (P. خوا = flesh, meat; or taste, relish). (17) MR [illegible]: Av. [illegible] (18) MR [illegible].

ܕ ܒ[2]ܐܓܪܐ ܗܢ ܐܦ ܠܟ ܕܠ[1] ܐ ܟܬܒ ܗܘܐ
ܘܐܡܪ[4]ܐ ܒܟܠ (5-4) ܐܠܐ ܒܐܠ[3]ܗ ܗܢ
ܐܢܫ[5] ܠܐ ܐܡܪ ܐ ܕ ܐܢ ܐܦ ܐܚܪ ܒܝ ܕܐ
ܕ ܘܐܠܝ[7] ܐܟܠܐ[6] ܒܝ ܐܢ ܕܐ ܗܘ ܐܢ
ܐ[8] ܕ ܟܠ ܐ ܕ ܐܬܪ ܕ ܐ ܕ ܐ ܐ ܐ
ܐ ܕ ܒ[10]ܐ ܕ[9] ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ[14] ܘ ܐ[13] ܐ ܐ[12] ܐ ܐ[11] ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ

[illegible] (7) [illegible]

(8) [illegible]

(1) MR om. (2) MR [illegible]. (3) MR om. (4) MR J [illegible]. (5) MR [illegible], (6) J [illegible]; MR omits [illegible]. (7) MR, J [illegible]. (8) *mas-dât* (advanced or old age). (9) MR adds [illegible]. (10) J adds [illegible]. (11) MR adds [illegible]. (12) MR [illegible]. (13) MR [illegible]. (14) MR [illegible]. (15) MR [illegible]. (16) MR, J [illegible]. (17) MR [illegible]. (18) MR, J [illegible]. (19) The interpolated passage in J (Ep. II, Ch. VI § 2 to Ep. II, Ch. IX § 7) breaks off here. (20) MR adds [illegible]. (21) MR [illegible]. (22) MR om. (23) MR [illegible]. (24) MR om. (25) *gûnânîh* (cf. P. کنانم = old) —so West: or cf. P. گون = rule, regulation. (26) So W, BK: *pashnôgarîh* (P. پشنگش = sprinkling): better MR [illegible] cf. § 10. (27) MR om. (28) So W. BK; better MR [illegible]. (29) MR [illegible]. (30) MR [illegible]. (31) MR om.

[illegible]
[illegible]

(9) [illegible]
[illegible]
[illegible]
[illegible]
[illegible] (10) [illegible]
[illegible]
[illegible]
[illegible]
[illegible] (11) [illegible]
[illegible]
[illegible]
[illegible]

(1) MR [illegible]. (2) MR om. (3) So MR; W, BK [illegible]. (4) MR omits the last 11 words. (5) BK [illegible]. (6) *Gûnânîh* (P. [illegible] = rule, regulation). (7) MR [illegible]; BK [illegible] with [illegible] written above it for [illegible]. (8) MR om. (9) MR [illegible]. (10) MR [illegible]. (11) MR adds [illegible]. (12) MR om' (13) BK [illegible]. (14) MR [illegible]. (15) MR [illegible] for [illegible]. (16) MR [illegible]. (17) BK [illegible]. (18) MR om.

(12) ...[1] ...[2] ...[3] ...
...[4] ...[5] ...[6] ...[7] ...
...[8] ...[9] ...[10] ...
...[11] ...

(13) ...[12] ...[13] ...[14] ...
...[14] ...[14] ...[15] ...
(14) ...[15] ...[16] ...[17] ...
...[18] (15) ...[19] ...[20] ...
...[21] ...[22] ...[23] ...[24] ...

---

(1) MR ...
(2) MR ...
(3) BK ...
(4) BK ...
(5) MR ...
(6) MR om.
(7) BK ...
(8) MR adds ...
(9) MR om.
(10) MR adds ...
(11) MR ...
(12) MR adds ...
(13) MR ...
(14) MR om.
(15) MR adds ...
(16) MR om.
(17) BK ...
(18) MR ...
(19) MR ...
(20) MR om.
(21) BK ...
(22) MR adds ...
(23) MR adds ... ...
(24) BK ...
MR ...

EPISTLE III.

TO ALL OF THE GOOD RELIGION IN THE COUNTRY OF IRAN.

———:o:———

———:o:———

---

(1) vishâtak (P. گشادگ = open). (2) MR adds ـه. (3) So W, BK; MR ـدـ. (Taking this word with the next, read ـدـ ـدـ : cf. ـدـ for ـد (Jamshed) "Dâdistân-i Dînik" by Ervad T. D. Anklesaria, p. 84 l. 8). (4) MR ـه. (5) MR ـ. (6) MR ـه. (7) MR adds ـ. (8) MR ـه. (9) MR ـه. (10) MR ـه; read, witb the preceding word, ـه or, better, read ـه ـ : cf. §§ 4-5. (11) So W, Bk; better MR ـه. (12) W, BK repeat. (13) BK ـ. (14) MR om. (15) So MR; W, BK ـه.

(1) MR om. (2) MR adds ᵕ. (3) So MR; W, BK om: cf. §§ 13 & 20. (4) So MR; W, BK ⁂. (5) MR adds ᵕ. (6) BK ⁂. (7) MR ⁂. (8) MR ⁂ for ⁂. (9) BK ⁂ with ᵕ written above the last letter. (10) MR om. (11) MR ⁂ for ⁂. (12) MR ⁂. (13) BK ⁂ (14) MR ⁂. (15) MR adds ᵕ. (16) MR ⁂. (17) MR omits ᵕ and adds ⁂. (18) MR ⁂. (19) *yâyê-ch* (West): better read, with the preceding word, ⁂. (20) MR ⁂. (21) MR adds ᵕ. (22) BK ⁂. (23) MR ⁂. (24) MR om. (25) MR ⁂. (26) MR ᵕ ⁂; BK ⁂.

ܐܝܟ ܕܐܢ ܒܥܝ ܐܢ

ཐུགས་རྗེ་ཆེ་ཞེས་བྱ་བ་ནས་ཐུགས་རྗེ་ཆེ་ཞེས་བྱ་བ་ཡི་བར་དུ་ཡང་ཡང་བཤད་པ་ལྟ་བུ་ཡིན་ནོ། །

[illegible] (12) [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
(13) [illegible]
[illegible]

[illegible]

(1) MR [illegible]. (2) MR [illegible]. (3) BK adds [illegible]. (4) MR [illegible]. (5) MR [illegible]; BK adds [illegible]. (6) MR [illegible] for [illegible]. (7) MR [illegible]; BK [illegible]. (8) MR om. (9) BK [illegible]; MR om. (10) MR [illegible]. (11) MR [illegible]; BK [illegible]. (12) MR adds [illegible]. (13) BK [illegible]. (14) MR om. (15) MR adds [illegible]. (16) MR adds [illegible]. (17) MR om. (18) *âzârîh*, or *a-chârîh* or *khaparîh* (cf. P. خپاره = active, dexterous) (19) MR adds [illegible]. (20) BK, MR om. (21) MR [illegible]. (22) MR [illegible].

ـ ايشمو ـمو ـا . ـيو ـو ـش[30] . ايا[29] . ـشواهاو ـس ـا[28] . ـاو ـيمو
ـيمو ـمو ـيمو . ايشواش ـشو ـيو ـش . ـشواهاش
ايشواش . كو كي ايـشواـمـاـح ـشو ـيو ـش . ـشواهاش
ـاح ايا . ـيو ـو ـش[27] . ـشواهاش[26] . كي كي[25] ـش ـو ـش[24] . ـيو ـش[23]
ـاي ـمو ـا[21] . ايـكـاـكـيـاـمـاـح[20] . ـشواـمـاـح ـشواـمـاـح[19] . ايشواش[22] (16)

ـيو ـو ـش[17] . ـاا[18] . ايـكـاـمـاـح ـشو ـيو ـش :.
ـيمو ـمو ـا . ايـاـاـو ـيو ـمو ـيمو ـا[16] . ـاح ـو ـاـكـيـاـمـاـح[15] ـكـاـو ـيمو
ـيـاـمـاـح ايشواش . ـاـكـيـاـمـاـح ايـاـكـاـح[13] ـكـاـمـاـح ـاـكـيـاـمـاـح[14]
ايشواش . ـاـكـيـاـمـاـح ايا[11] ـمـاـح ا ايا[12] ـاـكـيـاـمـاـح ايشواش
ايـكـاـكـيـاـمـاـح ايشواش ـاـكـيـاـمـاـح ايشواش[10] . ـاـكـيـاـمـاـح ايا
ـكـاـمـاـح ـاـكـيـاـمـاـح . ـكـاـو[9] ـمـاـح ايشواش ـكـي كي ـاح (15)

ـيـاـمـاـح ـاـكـيـاـمـاـح :.
ـاـكـيـاـمـاـح ـاـكـيـاـمـاـح[8] ـاـكـيـاـمـاـح ـاـكـيـاـمـاـح
ـاـكـيـاـمـاـح . ـاـكـيـاـمـاـح ايا[6] . ـاـكـيـاـمـاـح ايا[7] ـاـكـيـاـمـاـح[5] ـاـكـيـاـمـاـح
ـاـكـيـاـمـاـح ـاـكـيـاـمـاـح[4] ـاـكـيـاـمـاـح[3] ـاـكـيـاـمـاـح . (14) ـاـكـيـاـمـاـح ـاـكـيـاـمـاـح
ـاـكـيـاـمـاـح . ـاـكـيـاـمـاـح ـاـكـيـاـمـاـح[2] ـاـكـيـاـمـاـح ـاـكـيـاـمـاـح ـاـكـيـاـمـاـح[1]

---

(1) MR adds ا. (2) MR ـمو ـو ـمو . (3) MR ـمو . (4) MR adds ـيو (5) So W, BK=ـاح كي ; better MR ـاح ـاكي . (6) MR ـيو ـو . (7) MR om. (8) MR ـاكيـاـمـاـح . (9) MR repeats the last 13 words. (10) MR om. (11) MR adds ـيو . (12) MR om. (13) MR ـاكيـاـمـاـح . (14) MR ـاكيـا. (15) MR ـكـاـمـاـح. (16) MR ـيو ـا . (17) MR ـشواـمـاـح ـشو ـيو ـش . (18) BK ـاا. (19) MR ـكـاـمـاـح ـاـكـيـاـمـاـح (20) MR ـكـاـكـيـاـمـاـح . (21) MR ـاي ـمو ـا . (22) MR ـاكيـاـمـاـح . (23) MR ـشواـح . (24) MR ـيو ـو ـش ـشواـح for ـشو ـيو ـكـاـمـاـح . (25) MR كي كي . (26) MR ـكـاـكـيـاـمـاـح . (27) MR ـاح . (28) *ashakartôihâ* (cf. P. شاگردی). (29) MR adds ا . (30) BK, MR ـشواـمـاـح .

ܐܝܟ ܕܐܢ ܐܝܬ ܠܟ ܒܪ ܫܠܡܐ ܗܘ ܒܝܬ ܐܢ ܠܐ ܢܬܦܢܐ ܫܠܡܟ ܥܠ ܗܘ ܒܝܬ ܐܢ ܠܐ ܐܝܬ ܠܗ ܒܪ ܫܠܡܐ ܢܬܦܢܐ ܫܠܡܟ ܥܠ ܐܢ ܐܝܬ ܠܟ

[illegible] [1] [illegible] [2] [illegible] [3] [illegible]

[illegible]

[illegible] (19) [illegible] [3] [illegible] [4] [illegible]

[illegible] [5] [illegible]

[illegible] [6] [illegible]

[illegible] [7] [illegible] [8] [illegible]

(20) [illegible] [9] [illegible] [10] [illegible]

[illegible] [11] [illegible] [12] [illegible]

[illegible] [13] [illegible] [14] [illegible] [15] [illegible]

[illegible] [16] [illegible] [17] [illegible]

[illegible] [18] [illegible]

[illegible] [19] [illegible]

[illegible] [20] [illegible] [21] [illegible] [20] [illegible]

[illegible] [22] [illegible] [23] [illegible]

[illegible] [24] [illegible]

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(1) BK, MR [illegible] for [illegible]. (2) MR [illegible]. (3) MR om. (4) MR adds [illegible]. (5) MR [illegible]. (6) MR adds [illegible]. (7) MR [illegible]. (8) MR repeats. (9) MR [illegible]. (10) So W, BK: better MR [illegible]. (11) MR [illegible]. (12) MR adds [illegible]. (13) MR [illegible]. (14) MR [illegible]; BK [illegible]. (15) MR adds [illegible]. (16) MR adds [illegible]. (17) MR [illegible]. (18) MR [illegible]. (19) MR [illegible]. (20) MR om. (21) MR [illegible]. (22) MR [illegible] for [illegible]. (23) MR [illegible]. (24) MR [illegible] for [illegible].

(21) [illegible]

(22) [illegible] (23) [illegible]

---

(1) MR om. (2) BK فرمانی for [illegible]. (3) MR [illegible]. (4) MR [illegible]. (5) MR [illegible]. (6) BK om. (7) MR [illegible], (8) MR [illegible]. (9) Thus all, for [illegible]. (10) So W, BK: better MR [illegible]. (11) So W, BK; MR [illegible]: better [illegible]. Also, cf. Ep. II, Ch. 9 § 14. (12) MR adds [illegible]. (13) BK [illegible]. (14) W, BK add [illegible]. (15) MR [illegible]. (16) MR [illegible]. (17) MR [illegible] (18) MR [illegible] and BK [illegible] for [illegible]. (19) MR [illegible]. (20) So W, BK; better MR [illegible].

Errata.

page	*line*	*for*	*read*
2	11	^{29}ཀཁཤ	^{30}ཀཁཤ
7	7	^{10}།ཙ	^{16}།ཙ
7	foot-note, l. 10	(8)	(28)
25	foot-note, l 2	ཡ།ཀཅ	ཡ།ཀཆ
29	3	ཏེཁཤ	ཏྲེཁཤ
45	2	*omit* §§	
46	9	*omit* §§	
49	foot note, l. 2	doetrines	doctrines
67	11	ཁ།ཚེཐ	ཁ།ཚེཐཤ
91	foot note, l. 2	ཀཆཇ་	ཀཆཇ

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